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LOUIS S. BAUMAN MEMORIAL NUMBER

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MEMORIAL EDITORIALS

By the Late Rev. Louis S. Bauman, D.D.

I Believe in the Brethren Church

I believe in the Lord Jesus Christ. . . . I believe in the church of God which is His body. . . . I believe the Brethren Church is a part of that glorious body. I believe that in spite of the oft-manifested weakness, follies, and sinfulness of those who profess to be her members, of which I am one, she shall at last be purged, purified, glorified with her Lord and Saviour.

I have been a member of the Brethren Church since a boy of 11 years. . . . I remember the day when the Brethren Church as a distinct part of the body of Christ came into being. My father was one of the charter members of the Brethren Church. . . . I should know something of her failures and of her successes, of her vices and of her virtues, of her weaknesses and of her strength. I do! and I believe in the Brethren Church!—*The Brethren Evangelist*, December 4, 1937.

Our Greatest Need

The greatest need for the church of God and every individual member of it in these days is the need to have a clear vision of the face of God. With all the terrors and horrors of war overspreading Europe, Asia, and threatening all other continents; when all of our possessions—our homes, our gardens, the fruit of our hands, our children, our very lives—are enveloped with a pall of insecurity; when no one can possibly know just what the immediate future holds in store for the nation; let us go to our knees and ask God for a clearer vision of His face, of His majesty, of His holiness, of His omnipotence—a clearer vision of the face of the unchanging God who still reigns with mercy and in judgment, in spite of the world-shaking events that are taking place.—*The Brethren Missionary Herald*, June 7, 1941.

Think This Over

At the very longest, we live but few years in these mortal bodies.

What a pity it is that it takes us so many of these years to understand that God doesn't give us permanent possession of anything in this world. Even our bodies are ours only for a brief habitation. All the rights of property or labor are rights that we are permitted to exercise but a brief time as trustees. If we give ourselves over to the selfish philosophy of every-man-for-himself, in utter disregard of our obligations to our fellowmen, then in the twilight hours of our lives we are going to discover ourselves struggling desperately with conscience. We cannot learn too early in life that "none of us liveth to himself."—*The Brethren Missionary Herald*, April 24, 1943.

The World in Convulsion

At almost exactly 6 o'clock on the evening of March 10, 1933, an earthquake struck Long Beach. . . . As soon as the first heavy shock was over, I surveyed the wreckage within my own home. . . . Looking out in the street I beheld a pile of rubbish that had been a three-story bank building on the corner. Naturally my mind went to our church, only two blocks distant—a beautiful new structure that had been dedicated only shortly before. I wended my way through brick, mortar, telephone and electric wires, some of which might have meant death to touch, until I found myself within the sanctuary. . . . I continued my way to the second floor—to my study. Opening the door I found nothing but confusion. . . .

As I stood there and surveyed the wreckage, I noticed a spot where the books seemed to be heaped the highest. There, squarely on the summit, lay a paper-bound book written by Dr. W. Lamb, of Australia. Diagonally across the front of the cover was the name: "The World in Con-

vulsion." . . . But, the most amazing thing of all was that on top of this book stood a little hand-carved wooden cross that had been given to me by a young ladies' class of the First Brethren Church in Washington, D. C., some years before. The word "Others" was carved in raised letters across its base. There that cross stood, and continued to stand—upright! . . .

I stood there looking at it for a long time. Then, with the creaking of the shaking church as a sufficient accompaniment, I actually sang! What did I sing? There was only one song:

In the cross of Christ I glory,

Towering o'er the wrecks of time;
All the light of sacred story

Gathers 'round its head sublime!

—*Brethren Missionary Herald*,
March 4, 1944.

Your Editor Is Supposed To Be Dead!

From reports that have come to him from many sources, all the way from the Atlantic to the Pacific, your Foreign Missions Editor is supposed to be dead! Announcements to that effect, we understand, were made in several churches, and at least in one conference. . . .

However, for years we have said from many pulpits: "Some day you will hear that Bauman is dead! When you hear that, don't you believe it! Bauman is not expecting to die. When he leaves this earthly tabernacle, whose roof is even now badly in need of new shingles, and whose windows are growing dim, he will then just begin to really live! Jesus said it, and he believes it: 'Whosoever liveth and believeth in me shall never die' (John 11:26). Yea, 'If a man keep my saying, he shall never see death' (John 8:51)."—*The Brethren Missionary Herald*, September 23, 1950.



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Summary of Dr. Bauman's Life

By Rev. Alan S. Pearce, Washington, D. C.

When, on November 8, 1950, at 8:20 p.m., the spirit of Louis S. Bauman was "loosed away upward" to the home of "the spirits of just men made perfect," Christendom in general, and the Brethren Church in particular, lost one of the greatest spiritual leaders of the first half of the 20th century.

Early Life

Born on November 13, 1875, of humble parentage in Floyd County, Iowa, he soon learned what poverty meant, for his father, William J. H. Bauman, an itinerant preacher in the German Baptist (Dunker) Church, was not always able to provide for the needs of his family. This somewhat embittered Louis Bauman as a lad, for it grieved him to see his mother working so hard to keep him and his three sisters in food and clothing. He then, but a child in his thinking, vowed he would never be a preacher. However, the Lord intended to answer the prayer his mother offered before his birth, that he would follow in his father's footsteps.

He united with the Brethren Church in February 1889, during a revival held by his father at Montana, Kans., with little thought of ever becoming a minister of the Gospel. However, on July 2, 1893, when but 17 years of age, he preached his first sermon in the Pony Creek Church, near Morrill, Kans., his text being from the first verse of the 108th Psalm, "O God, my heart is fixed." And truly, this young man's heart was "fixed." For from that day until his promotion to Glory, his heart was firmly established upon the verities of the Word of God, and he, like the Apostle Paul, "shunned not to declare unto you all the counsel of God."

Family

On April 28, 1898, he was married to Miss Mary M. Wageman, to which union there were born three children, Glenn W., Iva Muriel, and Paul R. Bauman. When their firstborn son, Glenn, was taken to be with the Lord, at the age of 6, doubts arose in the mind of Louis Bauman. Why

should his boy be taken, while others who got their food from garbage cans in the alleys remain? Why should his boy be taken from him? Determined to get an answer, he was driven, as never before, to the unchangeable "word of God, which liveth and abideth forever." Here he found not only consolation and assurance, but becoming fascinated with the Book of Daniel, he read and reread the prophecies contained in this portion of the Scriptures, and comparing them with other Scriptures, he was convinced that only a God who knew the end from the beginning could be the author of the Bible.

He then began an intensive study of the prophecies of the Bible, especially as they foretold the coming of Christ and the end times. As a result of such study he became one of the most outstanding teachers of Bible prophecy in recent times. His messages on this subject have thrilled

and encouraged the hearts of thousands who have heard him. His writings have likewise brought blessing and hope to many.

To Long Beach

On September 12, 1909, Dr. Bauman experienced another great sorrow in his life—the passing of his wife. Left with two motherless children, he managed as best he could to keep his little family together. Three years later the Lord brought into his life Miss Retta Virginia Stover, whom he met while in an evangelistic campaign in Sunnyside, Wash. Her captivating smile won his heart, and she became his wife in the spring of 1912. The fall of that same year, he accepted a call from a small group of Brethren in Long Beach, Calif., to conduct an evangelistic campaign in that city.

The following year, together with his family, he returned to become

*Dr. Bauman
as a young
pastor and
evangelist
with his
"two mother-
less children,"
Iva and Paul.*



the founder and pastor of the First Brethren Church of Long Beach, where he faithfully served his Lord for 34 years. It was during his ministry there that the writer first became acquainted with Dr. Bauman, and as a result, became his assistant in the spring of 1924, remaining with him as such until the fall of 1926, when he returned to the Bible Institute of Los Angeles, as secretary of the Correspondence School and later, manager of Biola Book Room.

In the fall of 1933 a call came to return to Long Beach as associate pastor, in which capacity it was my privilege to labor with Dr. Bauman until he resigned as pastor of the Long Beach church in 1947. A strong, warm friendship grew between us as a result of these years of service together, which friendship I greatly cherish. We were one in mind and spirit on the great doctrines of the Bible and the Message of the Brethren Ministry. We may not have always agreed on certain policies pertaining to church government, but we respected each other's views, so that never, in all of the 18 years (1 year together in Washington, D. C., 1949-50) did we have any serious differences. I always recognized him as the pastor of the church, while he in turn always recognized me as his associate in the ministry.

In such close association with a man, one comes to know him pretty well—virtues and weaknesses alike. Whatever weak points Dr. Bauman may have had (and who of us has none?) his strong points overshadowed them by far. Convinced of the right of a matter, he boldly defended his case and usually, sooner or later, it was proved that his was the right side of the question. Especially was this true in many of the issues which often arose in both local and national fellowships.

Work

Dr. Bauman was an indefatigable worker. Born with a strong consti-

tution, hardly ever knowing bodily suffering, handicapped as some might think by the loss of his right leg, he spent hours in the study of his church preparing sermons, writing articles, writing letters, caring for the books of the Foreign Missionary Society, of which he was the treasurer, and a hundred and one other matters. Especially was he famous for his encouraging letters to the missionaries on the field. How they will miss above all others his cheery letters and familiar signature!

He frequently kept two secretaries busy, especially after the dictaphone and soundcriber came into use. During his lifetime he has accumulated one of the best preacher's libraries to be found, which he often referred to as his "tools."

Dr. Bauman was born with a keen sense of humor, and he enjoyed a good story, especially one from which a lesson could be drawn. This sense of humor often enabled him to forget the many grave problems which were his to bear in his busy life.

As an Evangelist

Not only was Dr. Bauman a successful pastor, but in his early ministry especially, he was in great demand throughout the brotherhood as an evangelist. His messages were straightforward, Scriptural, Gospel messages, preached in the power of the Holy Spirit, resulting in the salvation of many precious souls. Among some of his outstanding converts were Dr. Alva J. McClain, now president of Grace Theological Seminary, who was saved several years ago in a campaign conducted by Brother Bauman in Sunnyside, Wash. Incidentally, it was at this meeting that he met his beloved Retta Virginia.

Then there was Rev. Francis E. Reagan, now in Glory, who was saved in a meeting conducted in Los Angeles. Ed Wilson, who, up to the



First Brethren Church, Washington, D. C.—Dr. Bauman's last pastorate.

time of his conversion, hardly knew what it was to draw a sober breath, stumbled into an evening service in Long Beach, where Dr. Bauman was preaching and was gloriously saved. Ed has held pastorates in the Brethren Church and has preached in gospel halls many times.

Believing "the Bible, the Whole Bible, and Nothing but the Bible," one of Brother Bauman's characteristic phrases was, "It's in the Book; what are you going to do about it?" Truly he could say with the Apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27).

As a Conference Speaker

Possibly no man in the Brethren denomination has exercised a wider ministry outside of his own church than has Dr. Bauman. For many years he was one of the outstanding speakers at the annual Prophetic Bible Conference conducted at Winona Lake, Ind. He has also spoken at practically all of the main Bible conferences from the Atlantic to the Pacific. People came from miles around to hear his clear presentation of prophetic truths.

While his main forte was Bible Prophecy, by no means was he less versed in other subjects. Some of his most popular subjects were: "Why Did Adam Eat That Apple?"



First Brethren Church, Long Beach, Calif., the largest Brethren church in the U.S.

"Was Jesus Born on Christmas Day?" "Philemon—An Exposition" "Jesus and the Social Gospel."

He was also in like demand at Christian Endeavor conventions and youth rallies, where his graphic description of "David and Goliath," "Naaman, the Leper," and "The Walls of Jericho Came Tumbling Down," captivated the minds of the young people. Many of them dedicated their lives to full-time Christian service, and are today to be found on mission fields, in pulpits, and other lines of service, due to their contact with this fearless exponent of the Word of God.

As a Writer

Still more widely was the influence of Dr. Bauman felt through his writings. Among the more outstanding works from his pen are: "Light From Bible Prophecy," "Russian Events in the Light of Bible Prophecy," and "The Time of Jacob's Trouble," all of which have seen several editions.

His greatest contribution to the Brethren Church is his book, "The Faith Once for All Delivered Unto the Saints," now in its seventh edition.

His booklet, "The Modern Tongues Movement," has led many ensnared by this false teaching into a clear and sane Scriptural understanding of the subject. It is now in its fourth edition and for several years has been used as a textbook in the classrooms of Moody Bible Institute.

Not alone as an author will Dr. Bauman be remembered, but also as a letter writer. One of his chief joys was to write encouraging letters to

To Conference in a "Flivver"



Driving the first automobile with a California license into Winona Lake in the summer of 1915, Dr. Bauman attracted widespread attention and considerable newspaper publicity. The picture shows Dr. Bauman at the wheel of his new "flivver," with Mrs. Bauman beside him. In the rear seat are Charles and Sadie Phillips and daughter, Dorothy, of Kenton, Ohio, who made the transcontinental trip with them from Long Beach to the East.

our missionaries. Frequently they have been heard to say, when home on furlough, that they looked forward to letters from Brother Bauman more than anything else which arrived in the mail bag on the field.

As a Hobbyist

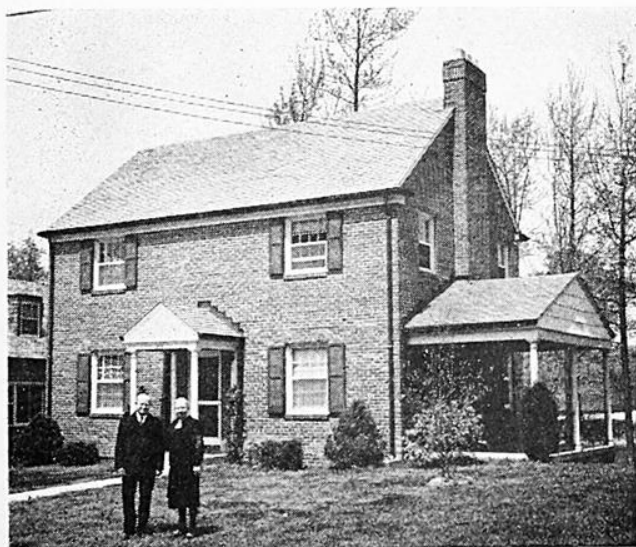
Aside from the joy of preaching, possibly one thing that Dr. Bauman enjoyed doing most, and which might be termed a hobby with him, was the mailing of birthday greetings to the members of his church and other friends. This custom he maintained

even after resigning as pastor of the First Brethren Church of Long Beach, Brother Mayes, his successor, urging him to do so, even though he was no longer pastor of the church. In the last months of his life this hobby became a real drain on his physical resources, and much of his card-sending had to be discontinued.

Another hobby was stamp collecting, chiefly the special commemorative series. For recreation, his favorite sport was fishing.

Faithful Unto Death

Two crowns that will undoubtedly outshine any others to be awarded this servant of Christ in the day of our Lord's appearing, will be "the crown of righteousness" for loving the appearing of Christ, and "the crown of life" for faithfulness unto death. Up until the day of his home-going, he was busily engaged in the Master's service. While in his wheel chair in the hospital, he wrote the last article of a series now being run in the King's Business. He also prepared several editorials for the Herald, two sermon outlines, as well as other magazine articles. From his chair he dictated several letters, in one of the last of which he wrote, "The Lord's coming seems so very near, that I can almost feel His breath upon my cheek."



Dr. and Mrs.
Bauman in front
of the
parsonage at
Washington,
D. C.

"And After That the Light"

*The message of Dr. Alva J. McClain at the funeral service for the late Dr. Louis S. Bauman
held in the First Brethren Church of Washington, D. C.*

I feel certain that you will understand sympathetically why I cannot attempt to speak as I could wish concerning the one in whose honor and memory we are gathered here this afternoon. That will have to be done later when the wounds of separation and personal loss are not quite so fresh. After all, those of you who knew Brother Bauman will scarcely need to be reminded that could he speak to us in this hour, his admonition would be, "Preach the Word." And that, by God's grace, is what I propose to do.

Somewhat more than 25 years ago in Long Beach, Calif., Brother Bauman asked me to preach at the funeral of his own father, and I recall as if it were yesterday the deep interest with which he followed that message. Later he came to me and told me of the personal blessing he had received from the exposition of the text I had chosen. I want to use the same text today. You will find it in the twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. . . . And I will dwell in the house of the Lord for ever."

A very startling change of thought occurs at this fourth verse of the Psalm. Thus far we have been following the leading of the Good Shepherd into the green pastures and beside the still waters, when suddenly we find ourselves plunged into the darkness and gloom of the "shadow of death." The reader cannot help but wonder why "death" should be thus introduced in the middle of the Psalm. Logically we would expect it to be at the close. After we have learned that "goodness and mercy shall follow me all the days of my life," then would seem to be the proper time to speak of walking through the valley of the shadow of death.

But if we are wise, our consideration of the mystery of death will not be left until all our days are spent, for that is too late. Until we have looked steadily and with open eyes at the "towering reality of death," we are not ready to formulate any

true philosophy of life. For in a very real sense death is an acid test of all values. In that solemn hour when you are called to walk through the valley of the shadow of death, will your philosophy of life sustain and comfort? Will it stand the test of death? If not, you may keep it.

Christian Warrior

(Written on the occasion of the departure of Louis S. Bauman, whose encouragement some 25 years ago, led the writer to devote her life to the writing of poetry.)

Loose the sandals, drop the shield,
Sheathe the sword, the battlefield—

Its glorious victories won—is past,
The warrior is Home at last!

Past, the blood, the sweat, the tears,
Past, the long march of the years.

Taps have sounded, sinks the sun;
Weariness and strife are done.

Lay the dented armor down;
Now the victor's palms, the crown!

Happy the warrior, you shall be
With the King through all eternity.

—Martha Snell Nicholson.

I want none of it! It has no ultimate value to the human soul.

The very heart of the Psalmist's philosophy of life is set forth in the first line of the Psalm, "The Lord is my shepherd." Who is this "Lord" of the 23rd Psalm? Well, the Hebrew original will tell you that He is Jehovah, the eternally self-existing covenant God of Israel. All that the eastern shepherd was to his sheep, and infinitely more, this Shepherd-God is to His people. But come now with me in thought down through the centuries, long after the 23rd Psalm had first been uttered upon the ears of men, and we meet a Man walking in the land of Judea. He is speaking. Let us listen. He is

saying, "I am the good shepherd." And His name is *Jesus*. Let us join the two names together thus: *Jehovah-Jesus*, for it is the one and the same blessed Person who bears them both, and who is the great Shepherd of the Sheep. Let us read the first line of the Psalm thus for our unspeakable comfort and consolation: "Jehovah-Jesus is my Shepherd."

This is God's philosophy of life, and it is matchless. The world has nothing like it. It has been said that God never offered anything to the human soul but that Satan did not come offering a substitute, for he is the prince of counterfeits and imitations. But here is one thing in the 23rd Psalm for which not even the great "prince of the power of the air" can offer anything as a substitute. That is the comfort and presence of Jehovah-Jesus in the hour of death. In that dread hour when the soul walks into the valley of the shadow, devilish ingenuity has nothing to offer. Of all the beings in the universe, only one, Jehovah-Jesus, the great Shepherd of the Sheep, can dispel the darkness of that hour. And He is able because He is the Light, the True Light, the Light that shineth in darkness, the God in whom there is no darkness at all.

"Yea, Though"

Let us dwell briefly on some of the words and phrases of the text. David begins with the words, "Yea, though." Does there not seem to be just a shade of doubt expressed here? He does not write, "Yea, when." Is he suggesting that it is possible the sheep might not, after all, pass through the dark valley, as if he were contemplating a mere possibility, not a certainty?

Now why should David regard death as only a possibility? Other good men before him had gone down to dust. Why should David hope to escape the experience of all men? Where did he get such an idea? Well, David was the man who meditated on God's law day and night. And in this Book of the Law there was a most melancholy chapter, the fifth chapter of Genesis. It is the record of the fathers of our fallen race.

Over and over, like a mournful and monotonous dirge, it reads, "And he died," "and he died"!

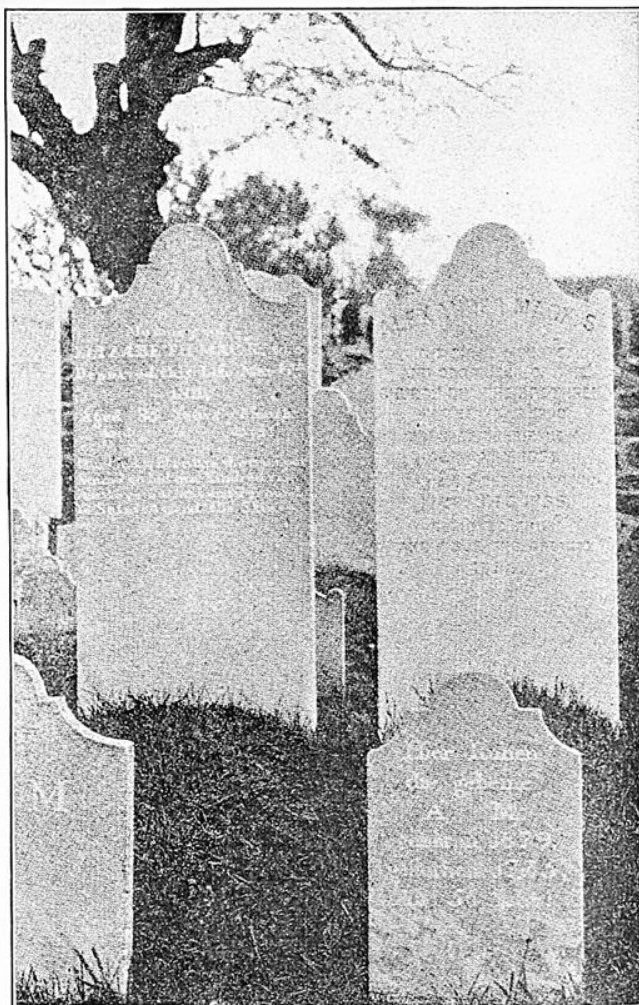
But there is one gleam of light. In verse 24 we find one man who did not die: "Enoch walked with God; and he was not; for God took him." I imagine that David must have spent much time and thought on that bit of Scripture. And as he meditated upon it, why should not the thought have entered his heart that "if God took Enoch without dying, perhaps I too may go like Enoch"? David knew that death was the rule. But the rule had been broken once. One man by the grace of God had escaped death. Why should there not be others? And so he writes in the 23rd Psalm, "Yea, though I walk through the valley of the shadow."

Now if David in his generation could say, "Yea, though," surely we who live this side of the resurrection in the age of grace can say the same thing. If death could be uncertain to David, how much more to us! Yes, the Holy Spirit has so declared, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: then we which are *alive* and remain shall be caught up together with them . . . and so shall we ever be with the Lord."

I need not remind you who are present here today that this "blessed hope" was a great and living reality to Brother Bauman. For over half a century he taught and preached it to thousands from his pulpit. Against those who denied it, he thundered unceasingly. He never stood beside the grave of a Christian without reminding his hearers of the ever imminent coming of the Great Shepherd. And he never preached it merely in a professional way; it was at the very heart of his own personal faith as a Christian. In the world-shaking events he was spared to witness in his final years, he heard the coming footsteps of Him who is Lord of lords and King of kings.

To Brother Bauman, as all of you know, the Christian life was a life of *certainties*, a life filled with things of which we can say with assurance, "We know." But to him there was one *uncertainty*—it is not certain that all believers shall walk through the valley of the shadow of death. And as we thank God for our Christian certainties, we should also thank

Grave of
Alexander Mack,
founder of the
Brethren Church
in Germany in
1708.
Dr. Bauman was
buried in the
same cemetery
with Mack, back
of the little
church in
Germantown,
Philadelphia,
Pa.



God for this one Christian uncertainty.

Much as he longed to live to see the coming of the Lord, and he was expecting it to the very end, it was not God's will that Brother Bauman should remain. Does this necessarily mean that he has suffered some loss in comparison with those who may be spared to see the Lord's return and living meet Him in the air? Well, it used to seem that way to me. But just before I came from Winona Lake to this service Dr. J. Palmer Muntz called me by telephone from Buffalo, and as we were talking about the homegoing of Brother Bauman and his peculiar love for the Lord's coming, Dr. Muntz suggested something very precious that I want to share with you here today.

God never denies us anything good for which we have longed, that He does not have something better for us. And our Christian loved ones and friends who walk through the valley of the shadow have something infinitely precious which will never be experienced by those who

live until the coming of the Lord. That is the personal experience of the Lord Jesus Himself *in the valley of the shadow*. I think that will be an unspeakable experience cherished by some of the redeemed throughout all eternity. I shall say more about this later.

"Through"

Consider now this word "*through*." A friend writes me that he will be going through Winona Lake. That means that Winona Lake is not his destination. He is only going *through*. A blessed thought. If the Lord tarries, we shall pass through the dark valley, but it is not our destination. Death to the believer is not the end, not our state, not an abiding condition. We shall pass "*through*," as the Children of Israel passed through the Red Sea, through the Jordan.

It is otherwise with those who have not by faith laid hold on the Great Shepherd, Jehovah-Jesus. Concerning such, John writes that they abide in death. What a contrast: the saved pass through; the

unbeliever "abideth in death." We find it possible to endure the prospect of unpleasant experiences if we know they are not permanent. As Mother used to say, "Now be brave. It will be over in a moment." So



An Early Photo of Dr. Bauman

the Christian can smile at the dark valley because he knows that he is going "through."

"The Valley of the Shadow of Death"

As someone has said, "If to us death is a valley, then there must be higher ground on the other side." And so there is. The very next Psalm speaks of "the hill of the Lord" (24:3). Yes, the "house of the Lord" is on a hill. There is a beautiful reference to this "hill" in the third Psalm, "I cried unto the Lord with my voice, and he heard me out of his holy hill" (4).

Notice also that it is not the valley of death, but the valley of the "shadow" of death. Now a shadow in itself cannot harm. Only the timid soul is frightened by a shadow. The shadow of a dog cannot bite. The shadow of a clenched fist cannot bruise. Neither can the shadow of death harm. So to the Christian, death at its very worst is but a shadow.

But let us not go wrong here. Let us not forget that where the "shadow" is, there is also the *reality* which casts it. So if there is a "shadow of death," there is also "death," the reality. Let no one delude himself in supposing that death is not a reality. Death is real, terribly real.

Oh, if you should doubt this, then behold the Cross of Christ. Pierce if you can the thick darkness of that hour. Yes, listen to the cry of the Shepherd, "My God, why hast thou forsaken me?" This is no *shadow* of death. This is death! As the Good Shepherd, He endured the reality; He grappled with it, and thank God, He conquered it. And so we have His own blessed promise, "If a man keep my saying, he shall never see death" (John 8:51). We may indeed see the shadow, but we shall never see death.

"I Walk"

When as the Lord's sheep we pass through the valley of the shadow of death, there will be no unseemly haste. Those who fear run. Those who are unafraid walk. When those who know the Great Shepherd pass through the shadowed valley, there will be no panic-stricken haste, no frantic fear. The pace of the saved will be calm and full of dignity as befitting them whose Shepherd Lord has delivered them from all fear of death. We—

Go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach
our grave
Like one who wraps the drapery of
his couch
About him, and lies down to pleasant
dreams.

"For Thou Art With Me"

Up to this point in the 23rd Psalm the writer has been speaking of Jehovah-Jesus, his Shepherd, in the *third* person. *He* is my Shepherd. *He* maketh me to lie down in green pastures. *He* leadeth me beside the still waters. But now in verse 4, as he contemplates the passage through the dark valley, he seems to draw closer to the Lord, just as the sheep will crowd close to the shepherd in the presence of any danger. Now it is no longer "he," but "*thou*." How blessed! The only thing death can do is to bring me closer to the Lord Jesus, and make Him more real to me. If in life I have talked about Him, in death I shall talk to Him and with Him—"Thou are with me." No wonder that the Psalmist writes, "I will fear no evil."

Nor is it that we shall come to the edge of the dark valley, to the very brink of death, and there meet the Lord and have Him take us through.

Many of the Lord's people think it will be thus. But if such were the case, how could we escape the unspoken fear, "What if He should fail at that rendezvous?" But all this is to miss the point. The confidence of David was not, "Thou *wilt* be with me," but rather, "Thou *art* with me." Yes, the reason we know the Shepherd will be with us through the valley of the shadow, is simply because He is with us *now*. And He has said, "I will never leave thee, nor forsake thee."

Some there are who love to boast they need no comforting presence in the hour of death, as Mary Dixon Thayer once wrote:

When I am dying, I'll not see
Stiff angels bending over me

With fluted wings,
Nor long to hear

The song, they say, an angel sings
For those who fear.

Nor shall I even ask your Hand—
Lord of the things none understand.
So as I reach the end of Here—
The brink of Timelessness—not fear,
Nor hope, nor sadness may I know—
But only Love. Then smile, and go.

It is a bit of very clever verse. But oh, what a wretched boast it proclaims. Could you be satisfied with



Dr. Bauman in a Recent Pose

that? No, never, if you have come to know the Shepherd God. We want *His* "hand" when we are dying. We want *Him* when we reach the "end of Here." Let me change just two words in the last stanza,

and then it will read as it ought to read:

So as I reach the end of Here—
The brink of timelessness—not fear,
Nor tears, nor sadness may I know—
But only Christ. Then smile, and go.

*"Thy Rod and Thy Staff They
Comfort Me"*

When the average person is conscious of the approach of death, he casts about for some thought which perchance may bring some shred of comfort to his soul. For the unsaved this is generally an attempt to recall some goodness done along the way of life, the wrong things left undone. It is not much, but all he has perhaps. It was not so with the writer of this Psalm. David, we are told, was a man after God's own heart, the godliest of Israel's kings, possibly the best of all human kings. Yet as he searched the pages of his life for something which might bring comfort in the hour of the shadow, none of his own good deeds come to mind. Instead he thinks of two peculiar things which, he says, "comfort me." And both belong to the Shepherd—the rod and the staff.

How could the "rod" bring comfort? It was the heavy club with which the oriental shepherd defended his sheep from the wild beasts and robbers, and it surely stands for the protecting care and might of the Shepherd God. Has He not promised, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"? (John 10:27-28). Surely the rod brings comfort, for not even death can make void the protecting love and care of the Shepherd God.

And the "staff"? How could that bring comfort? In Eastern lands, we are told, every morning as the sheep went out, and in the evening as they came into the fold, they were made to pass beneath the "staff" of the shepherd. In this way they were numbered and actually identified by name. What a blessed thought. Throughout our life upon earth "we go in and out and find pasture," and each day we are made to pass beneath the "staff" of the Great Shepherd to be numbered and identified by name. For "He calleth his own sheep by name," the name that He Himself has given to each of His own. And then at last there comes a day when for the last time we pass

beneath the "staff" to be named and numbered among the sheep of God. Our friend and brother could tell you about this blessed experience, for he has entered the heavenly fold of the Good Shepherd, and as Revelation 3:12 reminds us, "He shall go no more out."

*"And I Will Dwell in the House of
the Lord For Ever"*

This is the nearest approach to the words of our Lord in John 14, "In my Father's house are many man-



Dr. Bauman a Few Years Ago

sions." For the "house of the Lord" and "the Father's house" are one and the same. And what do we generally see as we think of this "house"? A very beautiful building? Well, we are wrong if that is all we see. The original words in both passages mean far more than a mere building. They refer more than once also to the people who live in the building! And so the words mean a "household," all of which suggests that the "house of the Lord" is a home, the home of the Lord.

We do not know all there is to know about heaven, but of one thing we are certain—whatever else it may turn out to be, heaven is a home, the Lord's home, and our home. Doubtless there will be a literal city, a literal building, and literal mansions. But above all, heaven is a "household" made up of the whole family of God. There we shall know all the members of that great family, we shall recognize each

one, and we shall talk together with them just as freely as now.

And there is to be a great homecoming some day. It may come today, or tomorrow, or the day after that; when all the scattered members of the family of God will be gathered home. What a glorious day that will be! Yet in the midst of our joy, as we look forward to that final homegoing celebration, we should be asking ourselves, "Will my loved ones, my close friends, be there? What am I doing to bring them into the great family of the Lord?" Let me ask all of you assembled here this afternoon: If that great homecoming took place today, would you be there? Are you certain that you will dwell in the home of the Lord forever? Well, you can be sure. If you will by simple faith look up into the face of the Great Shepherd and say from the heart, "My Shepherd," the great transaction will be done. Then come what may, whether the Lord's return or the walk through the valley of the shadow, you will be one of His flock who "shall never perish."

*"There's a Light in the Valley
for Me"*

I thank God this afternoon for Jehovah-Jesus who is the Shepherd of the Sheep. Surely, though we may be called upon to walk through the valley, it will lose all of its darkness if He is with us. Do you have any doubts about the matter? Then come with me to the final book of the written Word where John was given a glimpse of that City of God which is the everlasting home of the saved. As the apostle beheld it, he wrote, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." And thinkest thou, O soul, that He who is the light of that great city cannot lighten the valley of the shadow of death?

Tennyson, you will recall, once wrote of death after this fashion: "Twilight and evening bell, and after that the dark." But the poet was wrong, as such men are often wrong. If he had known the Great Shepherd of the Sheep, Jehovah-Jesus, as some of us have seen Him in the Book of God—yes, as Brother Bauman knew Him—Tennyson might have written something like this:

Twilight and evening bell,
And after that the Light.

Dr. Bauman's Last Illness and Memorial Services

By Rev. Alan S. Pearce

Upon Dr. Bauman's return to Washington from the Pacific Coast the early part of October 1950, it was necessary for him to see his physician daily for treatment of anemia. On October 20, while in the doctor's office, he broke out into a cold sweat. The doctor ordered him to be placed in the hospital immediately for blood transfusions. There he underwent several tests, all of which revealed no malignant disease. They did, however, discover an old heart ailment, but this was not thought to be too serious. With proper care and rest, the doctor believed he would live for some time. The one stipulation which greatly grieved Brother Bauman was that he was not to preach, but could engage in writing at his home. He however became reconciled to his condition and was most cooperative with the doctors and nurses at the hospital.

During his stay of 19 days in the hospital, Mrs. Bauman and Brother and Sister Pearce were daily visitors. Mrs. Paul R. Bauman also came to stay with Mrs. Louis Bauman and to minister as a nurse from time to time to her father-in-law. Dr. Paul R. Bauman spent the last few week ends with his parents.

Though confined to the hospital, Dr. Bauman was most active up to the night of his homegoing. He wrote his last article of a series now running in the King's Business, which appeared in the December issue of that magazine. He also wrote several editorials for the Brethren Missionary Herald, outlined two sermons which he termed "hospital sermons," dictated several letters, and read as much as his strength would permit.

On the Wednesday afternoon of his departure, Mrs. Bauman talked over with him the plans that were being made to bring his bed down to the first floor of his home where he could be easier cared for. He was concerned about the extra work involved. Brother Pearce told him that some men of the church would help him after prayer meeting to make the necessary changes in the home. That night being the time for choir rehearsal also, Brother Bauman insisted that his wife attend the prayer meeting and choir rehearsal.

At 7 o'clock we returned to the hospital with Mrs. Paul Bauman, who was with him at the time of his death—8:20 p.m.

During the last hour of his life, Mrs. Paul Bauman gave him an alcohol rub. Just then Bro. Richard Saunders, our Sunday school superintendent, who was visiting his wife who was also a patient in the hospital, stepped into the room. He spoke briefly with Dr. Bauman. Mrs. Bauman then rearranged the pillows and asked him if that felt better, to which he replied, "That feels better" (his last words). Hardly had these words been spoken when his head fell forward and he became unconscious. Immediately Mrs. Bauman called the nurse and she in turn



called the doctor who was in the hospital at the time. Every effort was made to revive Brother Bauman but in a matter of minutes he was ushered into the presence of the Lord.

Mr. Saunders then brought Mrs. Paul Bauman and Mrs. Pearce, who was also at the hospital at the time, having taken some dictation from Dr. Bauman a few hours earlier, back to the church where the news was made known to Brother Pearce and a few who had remained after prayer meeting. Our choir director, Mrs. Simmons, was then notified. The choir was immediately dismissed, and Mrs. Simmons conveyed the sad news to Mrs. Bauman.

The funeral service was conducted at the First Brethren Church of Washington, D. C., where Dr. Bauman had faithfully served for the past 2 years as pastor, on Saturday, November 11, at 1:00 p.m.

The service opened with a choir number, "The Mercy Seat," a favorite number of Dr. Bauman. The fol-

lowing men paid tribute to Dr. Bauman: Mr. Francis E. Simmons, moderator of the First Brethren Church of Washington; Rev. W. A. Ogden, president of the board of directors of Grace Theological Seminary; Dr. Russell D. Barnard, general secretary of the Foreign Missionary Society of the Brethren Church; Prof. Conard Sandy, moderator of the National Fellowship of Brethren Churches.

Dr. Alva J. McClain, president of Grace Theological Seminary, brought a comforting message on the 23rd Psalm, the same message which he brought several years ago when he preached the funeral sermon for Dr. Bauman's father, William J. H. Bauman. Brother Ogden led in the opening prayer and Dr. Homer A. Kent pronounced the benediction. Dr. Homer Kent is a member of the faculty of Grace Theological Seminary and former pastor of the First Brethren Church of Washington. He grew up as a lad in Dr. Bauman's church in Long Beach. His parents and sister are still members of that church. Mr. Karl Stutzman sang, "When I Survey the Wondrous Cross," and the choir sang, "Christ Returneth."

Interment took place in the old Germantown historic cemetery, 6611 Germantown Ave., Germantown, Philadelphia, Pa., on Monday, November 13 (Dr. Bauman's birthday), at 2:00 p.m. At this service Bro. Robert Cessna, pastor of the Third Brethren Church of Philadelphia, led in the opening prayer. Bro. C. H. Seitz, of the First Brethren Church of that city, paid tribute to Dr. Bauman's ministry in the early days of that church.

Further tributes were paid by Rev. Benjamin F. Waltz, pastor of the Church of the Brethren where the cemetery is located; Rev. Russell Taylor Smith, radio and Bible teacher of Philadelphia; Dr. J. Palmer Muntz, director of the Winona Lake Bible Conference; Mr. Harold C. Etter, general secretary of the International Leprosy Mission. Rev. Alan S. Pearce, associate of Dr. Bauman for many years, brought the message of comfort. Pauline V. Seitz sang, "Good Night and Good Morning."

TRIBUTES TO DR. BAUMAN

Spoken at the Memorial Services

By Francis E. Simmons

*Moderator, First Brethren Church
Washington, D. C.*

We are met here today to honor the passing of a great saint of God to be with the Lord; also to share a great sense of loss with his loved ones. Dr. Bauman would have been 75 years old next Monday. He had spent 55 years of his life in the ministry of our Lord. In that time he had established himself in great esteem not only throughout the brotherhood but in our nation and foreign countries. The floral tributes and the many telegrams from Christian organizations throughout the United States and South America bear a manifold testimony. The Moody Bible Institute, the Bible Institute of Los Angeles, the Old-Fashioned Revival Hour, and the International Christian Leprosy Mission are just a few of the outstanding groups to express their sense of loss at Dr. Bauman's passing, and their rejoicing over his abundant entrance into the presence of our Lord. Our consolation is the assurance that our loss is heaven's gain.

In the providence of God, He saw fit to spare only 2 years of Dr. Bauman's life for our congregation, but how rich and full those 2 years have been. When Dr. Bauman came here in October of 1948 our congregation had been torn by a succession of trials that left us in sad estate. We

needed great wisdom and vision. Dr. Bauman supplied those, and with the able assistance of Brother Pearce, has revived our outlook and restored our dignity both in the community and the denomination. Dr. Bauman has performed a service in that great time of need which no one else could have done so well. His passing leaves us with a real problem today. We can't adequately replace him, but we have the comfort of knowing that his ministry here will make his successor's job far easier.

But Dr. Bauman's influence went far beyond the congregation as a collective body. It reached intimately and deeply into our personal lives. He was so understanding, so loving, so entirely human. One of his prominent characteristics was a fine sense of humor which has helped in so many trying situations. He had mended broken hearts, soothed sore feelings, and endeared himself to young and old alike. A man who can rise above the gravity of his responsibilities and the sense of his own importance to appreciate fine humor is a truly great man, and that encomium fully applied to Dr. Bauman. I know of no better illustration of these remarks than a recent amusing anecdote which I offer in all seriousness.

Several weeks ago Dr. Bauman had been feeling badly and was unusually sober. The following Sun-

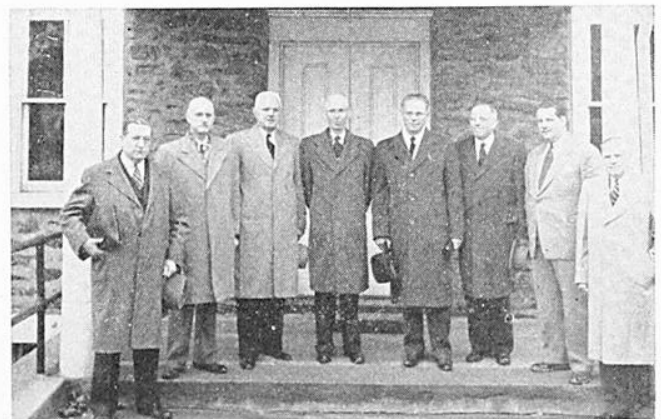
day, however, he was back in his usual high spirits and after the morning service one of his youngest and most ardent admirers came up to him, threw her little arms around him, smiled up into his face and said, "Dr. Bauman, you're better today; you're funnier." She had made a penetrating observation and Dr. Bauman fully appreciated the insight.

In two short years Dr. Bauman has enriched our lives with the abundance of his spiritual discernment. He has lightened our load, captured our hearts, and brightened our future. He has lifted the sinner and built up the saints in the faith. As a congregation and as individual members, we rejoice that God has given us the rich privilege of sharing the last 2 years of Dr. Bauman's life. We rejoice in the fellowship with his family which we pray we may enjoy until our Lord returns. And that brings me to a fitting conclusion.

All of us who knew Dr. Bauman are well aware that his first love and desire was to proclaim the glorious return of our Lord. All of his extensive study of prophecy, for which he was known internationally, pointed to the Blessed Hope. The love that Dr. Bauman has engendered among us provides just so much more incentive for our looking forward to our Lord's return, when we shall not only see Him face to face, but be reunited with Dr. Bauman



The Germantown church. Dr. Bauman was buried in the little cemetery back of the church.



Participants in the burial service in Philadelphia, in front of the Germantown church.

and other loved ones who have gone on before. Even so, come, Lord Jesus.

By Rev. Conard K. Sandy

Moderator, National Fellowship of Brethren Churches

The Book of Judges, which is an account of perilous and sinful times very similar to our own, opens with these words: "Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?"

A very similar fact is before us today: our "Joshua" is dead; that is, so far as this life is concerned. Hence, the same question confronts us as confronted the people of God centuries ago: "Who shall go up for us against the Canaanites first, to fight against them?"

A little more than two generations ago a controversy existed among the German Baptist Brethren. One of the leaders in that day was Elder W. J. H. Bauman. In addition to his contending for the whole truth as he understood it, he did two other things for which he will long be remembered among the Brethren: first, he helped to organize the Brethren Church and to guide it through its early days when progress was slow, and, secondly, he gave to the church a son in whose honor we are here assembled.

That son, Elder Louis S. Bauman, was the leader within and of that Brethren Church which his father helped to found and organize, in waging two great battles for the

"faith which was once delivered unto the saints."

In the first struggle, in the years prior to World War I, he stood alone. Yet he dared to raise his voice in clarion tones, for he knew he was on the side of the "captain of the host of the Lord." He would bow his knees to no other than this Captain, and God honored that faith and courage. The Almighty God gave him the victory and used him to hold the denomination together as a single unit on the side of the truth.

But again the forces that would have led the church from its God-given faith and task arose within the fold. And again it was Dr. Louis S. Bauman who dared to stand for the cause of righteousness as it is revealed in the person of the Christ of Glory, his only Lord.

But in this latter struggle there was one great difference. He did not stand so alone as on that former occasion. But just a moment! Who were those who stood with him? Look closely and at once it will be seen that they were the men of God who had come in a very definite manner under the God-blessed ministry and influence of this saint of God, our brother, friend, and leader.

Speaking for myself, I have had taken from me for a season a friend who has meant and will yet mean more to me than words can ever express.

Speaking for the denomination, the Fellowship of Brethren Churches has now been deprived of our brother's consecrated leadership, the various boards and auxiliaries will greatly miss his wise counsel and advice, the various congregations will no longer hear his voice in clear and Bible-centered preaching, the missionaries

of the denomination on foreign strands have said their last farewell to their chiefest friend among humans, and the individual members of the Brethren Church have seen him in the body of this earth for the last time, though many will be the times they will wish they could see and hear him, either publicly or privately, just once again.

Also, it must be added that the whole Christian Church will not soon forget his great emphasis upon the prophetic truths of the eternal Word of God as he presented them from many of the great pulpits of the church of Christ in this land and to the Christians everywhere through the Christian press.

To our Sister Bauman, the son, Paul, with his family, and to all other relatives, the Brethren Church as a unit, and the members as individuals, express through this medium the heartfelt sympathy of Christians to Christians. We commend you anew to the loving arms of the Lord Jesus, where peace, comfort, and courage for the morrow can be found.

Let us remember once again: he that dieth in the Lord is not dead. He is alive evermore with his wonderful Saviour and Lord.

By R. E. Donaldson

Washington, D. C.

In the fifth chapter of the Book of Genesis we have mention of a man of whom practically nothing is known, and yet what little is known stamps him as one of God's closest friends and one of His greatest servants. The man in mind was Enoch, and we have the testimony of God Himself that Enoch "walked with God." This was such a signal honor that not once, but twice, God reminds us that Enoch "walked with God." In the Epistle to the Hebrews, the Apostle Paul adds his testimony, to wit, that "he [Enoch] pleased God." This last seems unnecessary, for we know that unless we please God we cannot walk with Him. Unless we please Him our fellowship is broken and we do not have a close relationship and we walk apart.

Now, for Enoch to have walked with God and to have pleased God, it is self-evident that Enoch must have known God's will for his life and he must have been obedient to that will.

Someone has said that "compari-



*Burial service
in the old
Dunkard
cemetery in
Germantown,
Philadelphia,
Pa.*

sons are odious," but truly it is an exception to the rule when we mention Dr. Louis S. Bauman, our late beloved pastor, and Enoch, in the same breath. To couple their names with the thoughts we have in mind will not be offensive to anyone, for surely Dr. Bauman, like Enoch, was a man who walked with God and talked with Him.

Dr. Bauman must have walked with God and talked with Him when as a mere youth he was obedient to God's revealed will and submitted himself to a lifetime of service in preaching "the unsearchable riches of Christ." He was walking with God whenever he told the story of "Jesus and him crucified" and in the telling caused many to become the sons of God. It was while walking with God that he was led to join others in the forming of the Foreign Missionary Society of the Brethren Church and subsequent to its formation he was obedient to the giving of his time, his talent, and his substance to the end that in this day the story of the cross is being told in the Argentine, in Brazil, and in Africa. And furthermore, what could have caused this man to so wholeheartedly devote himself to Grace Theological Seminary, where men and women are prepared to do battle for Jesus, if he was not led to do so as he walked and talked with God?

In the Bible we find record of another man who "walked with God." His name was Noah, and he lived at a time when "God saw that the wickedness of man was great in the earth." Though man scoffed at God and had no time for spiritual things, paid no attention to the judgment that had been pronounced upon him nor the way of escape, yet God bore a testimony through Noah, who in the 120 years of building the ark did show forth God's love and His mercy. No doubt Noah was laughed at, ridiculed, argued with, and referred to as a fanatic. Nevertheless, we read that Noah did "according to all that God commanded him, so did he." And therefore Noah has this testimony: "He walked with God."

In a period often referred to "as in the days of Noah," and when God seems to have no place in the affairs of the world, our Brother Bauman has borne a testimony, has told man of the wrath of God to come and the way of escape. At a time when God's Word is discounted, when everything but Christ is seized upon for a religious foundation, when men

Rev. Alan S.
Pearce,
Dr. Bauman's
associate,
pronouncing
the benediction
at the grave.



seek peace through strife, for such a time as this, God raised up our brother, to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." And because he walked with God he did not waver. In the midst of wickedness and unbelief and falling away, and even ridicule, he had an unanswerable argument: "It's in the Book: what are you going to do about it?"

The blessed Book also makes mention of two others who walked with God. They were two of Jesus' disciples, trudging down the road to their home in Emmaus, discussing the events of the recent days, the most important events that have happened in the history of mankind: the trial and crucifying of our Lord Jesus Christ. While thus engaged, these disciples were joined by God—God, the Son—and they walked with God to their abiding place, discussing on the way the Scriptures concerning the kingdom of God.

These two, after that their eyes were opened to know that their guest was Jesus, had this to say to one another: "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

We feel sure that the heart of our brother must have many times burned within him as the Holy Spirit opened unto him the truths of God's Word—especially the more sure word of prophecy, which he loved.

And as he walked with God, and as he pleased God, and as the Book was opened unto him, how he in turn loved to pass these good things on to us, the members of his flock.

We have often said one to another, "Did not our hearts burn within us while he opened to us the scriptures?" From Genesis to Revelation he has revealed to the saints the great truths of God's Word—always with our Saviour as the central figure—and our hearts have been made glad. But he also pleased God as he walked with Him by constantly quoting to the sinner the words of Jesus: "I am the way . . . no man cometh unto the Father but by me."

"Enoch walked with God; and . . . God took him." God has certain times and certain work for certain men. He also has a time for His servants to lay down their tools. Dr. Louis S. Bauman walked with God and God took him. Dr. Bauman had opened the Scriptures to many thousands as he taught the doctrine of the rapture of the church, the second coming of our Lord, and we all know how he had hoped to rise to meet Him in the air without dying. But he said: "Either way, His will be done."

Enoch walked with God, and God took him. Brother Bauman walked with God, and God took him—took him out of a world of woe and misery and strife, a world of sickness and sorrow and death—took him to be with Himself, which Paul said "is far better"—far better, not only because of the things he has left behind, but because of the things he has entered into; far better because to be absent from the body is to be present with the Lord. Could anything be better? As we wait for the fulfillment of our blessed hope—to be in His presence—let us bear in mind that our pastor is already en-

joying this blessed fellowship. What could be better?

As we take earthly leave of you, Brother Bauman, we shall always remember that you opened unto us the Scriptures until our hearts burned within us and we know that the parting is only for a short season. "For yet a little while, and he that shall come will come and will not tarry."

Our beloved pastor, Dr. Louis S. Bauman, walked with God, and God took him. Blessed be God.

By Carl H. Seitz

Philadelphia, Pa.

He was a master letter writer. He put his heart into them. We shall miss that familiar handwriting. This will be especially true of the missionaries. He was keenly interested in his friends and their welfare.

The world in general and the Brethren Church in particular has lost one of its greatest preachers and prophetic teachers—and a prolific writer. One cannot think of the Brethren Church in any of its activities without thinking of Dr. Louis S. Bauman. I firmly believe he was one of the chief reasons for our denomination's holding fast to the Word of Truth and remaining fundamental when many other denominations have gone modernistic. Under God, we have a debt of gratitude to him that can never be repaid.

Over 50 years ago, a small but progressive group of Brethren had just moved into its own quarters, a small frame chapel at 10th and Dauphin Streets, when they called a young man to become its pastor. It was not long before the place was crowded out, and it was not very long after, when under his fearless preaching a new, beautiful stone church was erected and dedicated in 1905. We do not have the time to tell of the mighty blessing of God upon Brother Bauman's ministry at that place. Many were saved and blessed, many who are still active in the church today. Mr. Gribble, pioneer missionary to Africa, was saved there.

Brother Bauman so endeared himself to this church that we always felt he was part of it, even after he left to organize that great Long Beach church and carry on his great and fruitful Bible teaching ministry all over the country. How glad we

were that he who preached the dedication sermon when the cornerstone was laid at 10th and Dauphin did that same thing when the cornerstone of the new church at Oxford and Knorr was laid.

Why was his ministry honored of God? Not only because of his loyalty to the Word of God, and the Lord Jesus Christ, his and our Saviour, but because of his wonderful personality and love for the people.

Dr. and Mrs.
Bauman at
"Fifth and
Cherry" during
the National
Fellowship,
August 1950.



My, how many Brethren love him and how they would like to be here today to join us in honoring his life and ministry.

He made the Word of God live. Who can forget his graphic description of David and Goliath. I can see him yet take out his handkerchief, make a slingshot, and carefully place that stone and then let it go.

The foundation he laid at 10th and Dauphin 50 years ago, under the power and blessing of God, has lived all through these years, as other men of God have ministered. Fifteen

missionaries have gone out from this church, together with 25 young people who are now serving in the homeland, with two who are now in seminary training for future service.

It has been a great privilege to have known Brother Bauman personally. What a blessing it has always been to have him and Mrs. Bauman in our home.

May the life of this great man of

God be an inspiration to all who knew him, to press on in making the Gospel of our Lord Jesus Christ known and thus hasten His coming.

What a joy it will be when we see our blessed Saviour and be joined together with our dear brother who has gone to be with the Lord, whom he loved so much and served so faithfully.

Dr. Bauman was the son of a minister of the Gospel. How glad we are that God gave him a son who is also in the ministry to carry on till Jesus comes.

MEMORIAL TRIBUTES

From Brethren Missionaries

By Dr. and Mrs. Orville D. Jobson
Africa

Brother Bauman's homegoing was made known to us in Africa by a wire from General Secretary Barnard, received at Bozoum on the 11th of November. In a few hours telegrams were on their way to Batangafo, Bouca, Bellevue, and Yaloké, and word in writing to Njoro, Békoro, Bassai, and the Bible Institute, to tell our fellow missionaries and African Christians that our Brother Bauman had entered the gloryland. Then immediately we lifted our voices to the Throne on behalf of his family, our Board, and Church.

In Brother Bauman's homegoing our church has lost a great defender of the faith and staunch missionary statesman. The missionaries, especially the older ones, have lost a great friend and missionary father. But we shall not mourn his going, for his is the "far, far better," though ours the "needful abiding," his the "finished course" and ours the "pressing forward."

To us personally, Brother Bauman was a father indeed in our missionary service for Christ. For 30 years we enjoyed his fellowship and profited by his counsel and generosity. Except for a few brief furloughs, when we enjoyed personal contact with him in his home and the local church in Long Beach, our relationship is preserved in a correspondence of hundreds of letters received in Africa over the whole period of our missionary service. His last letter, and O how happy we are for it, was dictated just a week before the "loosing away upward." It came a few days after his death to assure us that he had received our last communication to him in which we expressed once again our deep appreciation for all his life had meant to us. It is such a fitting crown to the fellowship of the years, and this valuable file of letters.

What a story these epistles tell. What patient counsel, loving advice, and constant encouragement. But also, what practical exhortations,

needed correction, and helpful discipline. He knew how to use "the rod," but he also knew how to comfort and to "restore." God only knows, and only eternity will reveal, what we owe to our beloved brother and father in Christ, now beyond the veil. He, to whom our intercession for you has been directed over the years, doeth all things well; and into His hands we commend you for the blessings of eternity. Dear Brother Bauman, farewell; we'll meet you when the morning cometh and the shadows flee away.

By Rev. and Mrs. J. H. Foster
Africa

It is difficult for us to put into words that which we feel in our hearts in the passing on to glory of our dear Brother Bauman.

We know that for him it is far better, but his passing on leaves a vacancy in our hearts and in this great work that he was so interested in, that it is difficult, if at all possible to fill, because Brother Bauman had a loving, sympathetic personality that was all his own.

Our first contact with Brother Bauman was at the board meeting at Winona Lake in 1924. At that time we presented ourselves to the Foreign Board for missionary service in Africa, but because of age and health we were rejected.

The following year, while we were serving the Lord as house parents in the P. B. I. in Philadelphia, Brother Bauman came to the city to hold meetings. We invited him to have dinner with us, and during that meal a friendship was formed that has lasted throughout the years.

He encouraged us to continue to pray concerning our call to Africa, and that year, 1925, we were accepted at their annual meeting for the service to which we felt called. We believe the influence of our dear brother was to a large extent responsible for our years of service in this needy field.

His kindness and encouragement have helped us through many hard places on the field, because his let-

ters, which were regular, were always full of good humor and cheerfulness. While on furlough the door of the home of our dear Brother and Sister Bauman was always open to us. It was always a real home of blessing and fellowship, and many were the happy hours that we enjoyed with them. His homegoing leaves a great vacancy in our hearts, and the work here on the field. He loved these people though he never had the privilege of meeting them.

Our sincere sympathy is expressed to those who remain. If our loss is great, how much greater is theirs.

By Miss Johanna Nielsen
Argentina

One's deepest sentiments often are not easily put into words, and it is difficult to express what Dr. Louis S. Bauman has meant to me.

During the weeks when the Brethren work was begun in Long Beach, and then again when he came as pastor to Long Beach and they were finding a home and preparing it for occupation, the Bauman family stayed in our home; the 9 months or so between these events, Iva was with us attending school. From that time our families had intimate fellowship. As memory sweeps back over the years and I think of the many pleasant hours spent with them, I hardly know whether Brother Bauman means more to me as a preacher of the Gospel, wise counselor, or dear friend. He was each of these in superlative degree.

Under his ministry and teaching the Bible became a new Book, the Christian life a new life with new meaning. On the mission field his letters brought wise counsel and much-needed encouragement and cheer. Always there were many unforgettable evidences of his warm, kindly, and loyal friendship.

When the cable came with the sad news of his homegoing, almost immediately these words sprang to mind: "Know ye not that there is a prince and a great man fallen this day in Israel?" (II Sam. 3:38).

What a welcome he must have

received into the "everlasting habitations"! I praise the Lord for the privilege of having known Brother Bauman and his family.

By Miss Estella Myers

Africa

The missionaries indeed have lost a true friend in the homegoing of Brother Bauman. We know that he is free from his suffering and present with the Lord, and we sorrow not.

My first acquaintance with Brother Bauman was when he was a young man traveling in the brotherhood in interest of foreign missions. He longed that the Brethren Church be missionary in spirit and pleaded not only for lives but for funds to support those that were on the foreign field.

It was through Brother Bauman I learned of Brother Gribble in Africa and volunteered for foreign work when the Brethren Church started work in Africa. Brother Bauman was always good to us. In the beginning days his faith for the work and kindness to us never failed us. Even in the waiting days at Brazzaville for permission from the government, he encouraged our hearts and stood by us in prayer. And ever since and always, he has been the same.

Truly his work will follow him and great is his entrance into heaven. Farewell, Brother Bauman. It will not be long until we shall meet again.

By Rev. and Mrs. Edward Miller

Brazil

"I thank my God upon every remembrance of you" (Phil. 1:3).

Certainly we as missionaries of the Brethren Church will never be able to think of the Foreign Missionary Society without thinking of our beloved Dr. Bauman. We cannot cease to thank the Lord for raising up such a one as Dr. Bauman, who in a real sense was directly responsible for the very organization and carrying on of our Society for many years.

Having been brought up in a home with Brethren background, my earliest recollections of the Brethren Church were in connection with the name of Dr. Bauman. To me he was one of the great leaders of our church, and not only of the Brethren Church, but of the Christian world as well. During the last few years at conference time Dr. Bau-

man used to stay at the home of my parents in Winona Lake. How well I can remember the stories he used to tell about the early days of Winona Lake, and especially of the Brethren Church, as he would sit out on the front porch in the afternoons and evenings.

One of the greatest joys that my wife and I experienced before we sailed to the mission field last February was that of visiting with Dr. and Mrs. Bauman in Washington the night before we sailed to Brazil. Actually our ship had sailed from New York the Saturday before, but we stayed over Sunday and Monday in Baltimore. We called Dr. Bauman and he told us to come visit them in Washington. Thus we were privileged to spend our last night in the States in the home of Dr. and Mrs. Bauman.

The next morning the Baumans and the Pearces drove us back to our ship in Baltimore; there in our cabin Dr. Bauman and Brother Pearce prayed for God's blessing on our trip and on our ministry here in Brazil. Certainly this was a milestone in our Christian experience that will long be remembered. How I do thank God for "every remembrance" of such men of God as Dr. Bauman. His life has been a real inspiration to me as a young minister of Christ.

By Miss Mary Emmert

Africa

We missionaries have lost a real friend in the homegoing of our Brother Bauman, as we loved to call him.

He had great spiritual understanding of our problems on the foreign fields, and his constant zeal for the Lord's work was a real inspiration to us. The church knows that we owe much to his missionary vision from almost the beginning of the Foreign Missionary Society to the present time. He was one of its prime moving spirits, a gift of God to the Brethren Church and the cause of Missions.

But we missionaries know something else. We know that, along with his qualities as an organizer and leader, he had a heart of gold. We felt that he took a genuine personal interest in each of us. He was like a great warm-hearted daddy to the whole missionary family. His personally selected birthday cards, his interesting letters, his warming

smile were the outpouring of an inner glow we shall always remember.

One of our older missionaries used to speak of Brother Bauman to the Africans so much that they, too, learned to love him. So when one of them was asked what he had named his new baby boy, he replied, "Bo-mone" (the French version of



"BO-MONE"

Dr. Bauman's namesake in Africa.

Bauman). Yes, the Africans and South Americans have also lost a real friend as well as the church in America.

But no, in the truer sense of the word, we still have him for our friend. He is waiting for that glorious day when the last member of the Bride has been added to the church, whether at home or abroad, and we shall all meet in one joyous homecoming over yonder.

By Rev. and Mrs. Hill Maconaghy

Argentina

It is indeed a privilege to be able to make a small contribution toward this "Dr. Bauman Memorial Issue."

That which has meant more to us than any other single thing in our relationship with Brother Bauman during the years we have served as missionaries under the Foreign Missionary Society of the Brethren Church is something which perhaps will be mentioned by many others—his encouraging letters.

In the last letter we received from him, sent March 16 of this year, he said: "Don't you get discouraged because your converts down there are

few beside those in Africa We are to give the Gospel and leave the results between them and the Lord, and this you are doing. . . . We here at home understand."

Words cannot express what it means to receive such letters when one is feeling a little discouraged, and we are grateful that Brother Bauman took the time out of his busy life to write them. We shall miss Brother Bauman and his letters but we rejoice with him that he is now with his Lord, and we look forward to that happy meeting in the air, which we trust will soon take place.

By Rev. and Mrs. Lynn Schrock
Argentina

The scene was our appearance, as missionary candidates, before the board of the Foreign Missionary Society of the Brethren Church. And on that occasion, insofar as our memory serves us, the only words from Dr. Bauman directed to us were something like these: "Young people, do you know what you are facing when you face the Church of Rome?" The seriousness with which he said it, along with his penetrating look, convinced us that he knew far more about Rome than did we.

But on that occasion our trust was in Him who was sending us into the very territory of Rome. And with the added challenge that the memory of Dr. Bauman brings us, we renew our dedication to the work in this land that was so near his heart.

By Mrs. Harold (Marguerite Gribble) Dunning
Africa

Dr. Bauman was one of the strong warp cords in the weaving of my life. He was my friend even before I was born. My father, having been saved under his ministry, became his devoted and lifelong friend. Had I been born a boy I'd have been Dr. Louis Bauman's namesake. His name was a familiar sound to my baby ears.

Later I found him to be a true friend of my own. When I went to Moody Bible Institute he took time from his busy life to send me inspiring and strengthening letters in those days when I was beginning to walk alone by faith.

Words can hardly express all he has meant in more recent years to Harold and me. Certainly it is true that we reached Africa early in

1941—in time to have a year as fellow missionaries with my mother, Dr. Florence Gribble—because of his big and tender heart.

What an "abundant entrance" his must have been. What a blessed hope it is that we who remain shall be caught up together with him at our Lord's coming.

By Rev. Ben Hamilton
Africa

Dr. Bauman has been rightfully acclaimed as a great preacher, student, and expositor of the Word. But there is another greatness which Dr. Bauman showed that I shall always treasure. Three words describe that greatness: Dr. Bauman understood!

I first sought advice from Dr. Bauman while in the Army, about joining the Brethren Church. His reply clearly revealed an understanding knowledge of my need. That first letter demonstrated that Dr. Bauman was what he later proved to be: a friend worthy of one's deepest confidence.

Subsequent letters and personal contacts during seminary days were warmest encouragements. Perhaps it was during those sometimes anxious days during my first term in Africa that Dr. Bauman's letters (precious combinations of encouragement, exhortation, and needed humor) showed the true depths of Dr. Bauman's understanding.

Thanks be to God for Dr. Louis S. Bauman, who lovingly understood his friends and inspired them to give of their best to Christ as Dr. Bauman himself gave.

By Mrs. Ben Hamilton
Africa

Almost immediately after the first shock of Dr. Bauman's homegoing had passed there flashed into my mind some of the last words I had heard him speak. During his sermon at Long Beach National Conference he had said, "One of these days you will hear that Bauman is dead. Don't you believe it. *I'll only be beginning to live.*"

As my grief-stricken heart heard him speak these words again my thoughts flew back over the years that I had known him. As a wee tot I adored him during those early days of the Whittier church when he helped it get started. During my girlhood preparation for the mission field he was a blessing and inspira-

tion. During my missionary career he has been a friend and counselor. My thoughts then went beyond my own loss to the thousands of Brethren he has blessed and encouraged; to his international influence and fame as a prophetic teacher of the Word; to his fearless championship of the right in the great crises within our own denomination; to his pride in and untiring effort for Grace Seminary; and last but not least, to his many years of loving service to bring to the Brethren Church a great missionary program.

We missionaries have lost our friend, our father! He it was to whom we could go with our every problem; he it was who loved us, counseled us, yes, even reproved us when it was necessary; he it was who made every missionary his own responsibility.

By Miss Ruth Snyder
Africa

What strange emotions filled our hearts as we heard of Dr. Bauman's homegoing. How glad we were for him.

I like to think of him over in Glory getting acquainted with the redeemed who are there because of his prayers for and devotion to the spreading of the Gospel in Africa. How happy Dr. Bauman would have been to know some of these people here, but now he knows them without the earth ties. We know that right now he is rejoicing with those from our field in Africa who have gone to be with the Lord. What joy!

Another emotion stirred us. Who is going to love us and scold us, counsel us and despair of us as did Dr. Bauman? Who will take up his prayer burden for, and his consecrated loyalty to, missions? How we shall miss him.

As I read again all my letters from Dr. Bauman, I realized what a debt I owed to him. His letters always breathed a happy and confident spirit. No one ever wrote kinder or more encouraging letters to a missionary candidate, or to a new missionary, or to one who was no longer new. There will never be another such as he. But by the grace of God, we expect to see a host of our people stirred to such devotion through Dr. Bauman's death, that there shall be no let-up, but a mighty movement forward. And who can say that he will not be re-

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MEMORIAL TRIBUTES

From Brethren Ministers, Laymen, and Women

By Rev. John M. Aeby
Fort Wayne, Ind.

Between 60 and 70 years ago Elder W. J. H. Bauman held a meeting in the Brighton Brethren Chapel in northeastern Indiana accompanied by his youthful son, Louis. My grandfather, the late M. E. Horner, a charter member of that church, and lifelong friend of Dr. Bauman, was driving them to the railroad station at Howe on a snowy Monday morning following the meeting. The horse, somewhat fractious, was startled, and it was only with difficulty that my grandfather kept him from running away. Both of the men were considerably concerned until the horse calmed and the sleigh righted itself. But not so young Louie! He hollered and laughed through the whole affair. "That boy," said his father, shaking his head. "I believe he would laugh if he knew that he would die the next minute!"

From the first time that I heard him preach until his message at Fifth and Cherry this last conference, I have thoroughly enjoyed every sermon, even though I have heard the last one at least four times. The reason? Not simply that he preached the Word. I have heard many preach the Word that I cannot say I really enjoyed hearing even though I have received profit. But the real reason, I believe, that his preaching has always thrilled me as well as multitudes of others through the years is that he thoroughly enjoyed preaching. Some men seem to suffer through their own preaching—no wonder their hearers suffer, too! But not so with Dr. Bauman. He realized the desire expressed in Romans 15:32: "That I may come unto you with joy by the will of God, and may with you be refreshed." Lord give us a generation like him in this respect!

By Rev. R. Paul Miller
Berne, Ind.

In 1913 the ministry of Dr. Louis S. Bauman first became a real factor in my life. I heard him a few times in a revival campaign in southern

California. I was at the turning point in my life as a young man. I had lost my mother. I had just lost a sweet sister, 23 years old. Our home life was badly disrupted. Life was confused to me. The future had so many contradictory calls.

Then I went to the revival meeting. Louis Bauman was at that time a flaming evangelist. It was his passion. His dogmatic preaching awakened a new world to me. Here was something worth living for. Here was something worth pouring everything you had into it. It wasn't more than a few weeks till I yielded my life to preach the Gospel.

From the very first day after that decision, there was always in my mind and heart the ministry and preaching of Louis S. Bauman as the inspiration and ideal of my young years. Nor have the years since then dimmed the admiration I have held for him as a preacher, a teacher, and a warrior for Christ.

It is my firm belief that no man contributed as much to the younger men of his generation, and also to the administration of our brotherhood as did he. I humbly acknowledge my deep debt to him personally. He not only moved my heart to the ministry, but also urged me to accept the establishment of the Spokane church.

The Brethren churches will never lose the moulding of this man whom God has given us.

By Rev. Arnold Kriegbaum
Cedar Rapids, Iowa

The Lord Jesus has called a mighty warrior for righteousness from the front lines. There is a vacancy there that will not soon be filled, for truly Dr. L. S. Bauman was a prophet of God. Few men ever contended "for the faith which was once for all delivered unto the saints" as he. Few men spurned the applause of men as he. Few men were more often misunderstood than he. Few men loved their brethren as he loved them. Few men who were as occupied as Dr. Bauman had so much time for children. Dr. Bauman loved children, and children loved him.

Truly, brethren, a great man has departed from our midst.

Less than 1 month before the Lord called Dr. Bauman home I received a letter from him in which he wrote concerning his health, "... I am simply run down and I guess, to tell the truth, I am somewhat anemic, but please don't scatter the news to make people think I am at the end of my journey. I hope to be here until the Lord comes." I believe Dr. Bauman had one desire of life fulfilled, and that was to be "in the harness for God" until the Lord called him home. Praise God, he was!

Dr. L. S. Bauman became my pastor in 1935, but his ministry had been an inspiration many years before that. In 1940 Dr. Bauman was in charge of my ordination. I thank God that He privileged me to sit at the feet of one of His great servants, and I know that faithful ministry of Dr. Bauman has been a challenge to me in my labor for Christ.

By Rev. W. A. Ogden
Johnstown, Pa.

In the passing of Dr. Louis S. Bauman the fundamental forces of the Christian world have lost one of their foremost defenders; the Brethren Church has lost her most colorful and dynamic personality, and many of us have lost a personal friend. His oft-repeated phrase, "And the Scriptures cannot be broken," has had a great influence upon my own life. Through his unfailing loyalty to the Word of God my own faith has been fortified and my belief in the inerrant Book has been confirmed and strengthened.

I never grew tired of reading his writings, especially his editorials in the Foreign Missionary Number of the Herald. Here, again, he was always awake to the best interest of the church and of the missionary. He had an unusual faculty of gathering interesting materials and working them into his articles as a part of his ministry of preaching the Gospel. His evaluation and criticism of the contemporary religious press has been of outstanding value in defense of simple faith in God and His Word,

and His plan for the church, and for the world. We shall miss his pointed observations and comments on those important subjects.

Not least of his virtues was that of his personal interest in people—his ability to be a friend. He could make a young preacher feel like he was an up-and-coming Moody, or Torrey. I know, for he did it to me. He never failed to be an interested listener to my poor attempts to preach the Gospel in our district conferences in California, and he never failed to speak some word of appreciation and encouragement that made me feel that he was proud to have me in his pulpit.

The extent of our exchange of correspondence was limited to business letters. I was always impressed by the fact that after he had concluded with the main purpose of his letter he would always add a paragraph or two in a friendly personal note. Often this was in the nature of a complimentary observation concerning some phase of my ministry. I am old enough now to get along without this, but I want to bear testimony that these words were a real source of encouragement to my heart, coming as they did from the busy life of Dr. Bauman.

I shall always cherish his memory, and I am humbly grateful that God allowed our paths to cross in so many places and that it was my privilege to work with him in the greatest work in the world—the gospel ministry to the ends of the earth.

By Sam Doney

Mobile, Ala.

Sixteen years ago, if time continues until February 1951, I listened to the voice of a great man of God preaching the Gospel of Christ's redeeming love. As I sat in the auditorium of the First Brethren Church of Long Beach, Calif., I marveled at the sincerity with which that mighty man proclaimed the unsearchable riches of Jesus Christ, the Lamb of God. On that memorable day I was captivated by wonder and amazement at the mercy and grace of the One who is altogether lovely, as portrayed by that saint of God.

I stood to my feet, marched down the aisle, clasped his warm hand of welcome, and gave my heart to Christ. My memory of my friend, though he has gone to claim his heavenly mansion, will never wane or weaken as the years come and go.

Dr. Louis S. Bauman, my friend, my dearly beloved brother in Christ, is waiting for loved ones left behind. In memorable reminiscence, I cherish that great Christian patriarch, as the most beneficent contact I have ever made.

By Rev. William H. Schaffer

Spokane, Wash.

Dr. L. S. Bauman was well known to the members and friends of the First Brethren Church of Spokane. It was his evangelistic preaching in a tent under the ministry of R. P. Miller which gave this church her start. He was a fearless and faithful preacher of the whole Word of God, an inspiration to me as a young pastor, and a helpful counselor for



the past 25 years. His presentation of the prophetic truths has always been a challenge to my deeper study of the Word. May the Lord give me that same fearless, positive, and challenging ministry until we meet again.

By Boyd Ellsworth

China Lake, Calif.

I have only been saved a few years and Dr. Bauman knew something of the terrible life of sin I was saved out of. Yet in spite of my past he and his dear wife entrusted me with the care of his home property in Long Beach when they moved to Washington, D. C.

Why he did this I believe is revealed to a good measure in a statement he made in one of his letters to me after he was in the capital city: "It's wonderful the confidence one can have in a man when he knows

he's a real born-again Christian, and that's just what I believe you are. So why should I worry?"

It is very evident that Dr. Bauman was not trusting man altogether by any means; he was trusting the God he knew could and did and does make new creatures out of sinful men.

I am truly, truly grateful for Dr. Bauman for the influence he has had on my life and home.

By Mrs. Belle Zook

Huntington, Ind.

There may not be many who, like myself, remember how in the beginning Brother Bauman had to fight with his best friends to establish foreign mission work in the Brethren Church.

More will remember our conference in the Christian Temple at Winona Lake when he pled for one more attempt at reconciliation with the group in conference at Ashland, by sending from our conference a telegram asking them to send a committee to meet with the Grace committee to form an agreement whereby a division might be avoided. He was granted 10 minutes to write the telegram which was sent to the Ashland Conference, where it was rejected.

Surely the memory of Dr. Louis S. Bauman will long be cherished in the hearts of the people for his good advice and for his loving fights for truth and righteousness and the Lord he loved so much and served so well.

By Miss Edna Detwiler

Ridgely, Md.

Am glad to add a few lines to the interesting life's journey of Dr. L. S. Bauman. While holding his first pastorate in the Philadelphia church, both he and his wife came 90 miles south several times to hold revivals. Mrs. Bauman was equally good as he in the evangelistic pulpit. Though this has been many long years ago, we've always held him in highest esteem, and kept close touch with his ministry on the west coast as well as in the East, hearing from him by letter as well as through the Herald.

All of us knew and loved his unusually bright children, Glenn, Iva, and Paul. All were entertained in our home "on the farm" many times.

THE PASSION OF HIS LIFE

By Dr. R. D. Barnard

General Secretary, Foreign Missionary Society of the Brethren Church

Dr. Bauman was a young minister 25 years of age when the Foreign Missionary Society of the Brethren Church was born. At that time he had had almost a decade of experience in Christian work. Those early years in his ministry were especially evangelistic years. Few men in the Brethren Church preached with greater evangelistic fervor than did he. Taking into account his evangelistic zeal and his obligations as a pastor, I believe that all who knew him would agree that foreign missions was the passion of his life.

It was at Winona Lake, Ind., on September 4, 1900, that the Foreign Missionary Society of the Brethren Church was born, and Dr. Bauman was one of the 53 charter members. Foreign missions was very unpopular in that day, not only in the Brethren Church but in many other fellowships of churches. The new society was almost an outcast, not even having approval to meet in the buildings at Winona that were rented by the National Conference of Brethren Churches.

Only once in the first 7 years of the life of this young society did the foreign mission offering in the entire Brethren Church exceed \$600. It was 15 years before it reached a total of \$5,000 for any one year. Dr. Bauman was one of those willing to stand for foreign missions, certainly not because of popularity, but because he knew it to be Biblical and right to get the Gospel out to dying men.

In 1904 he became a member of the Board of Trustees of the Foreign Missionary Society, a trust which continued to be his for the 46 remaining years of his life. He was chosen as the secretary of the Board and Society in 1906, and, upon the resignation of Dr. J. C. Cassel as the treasurer of the Society in 1918, he was elected as the financial secretary and treasurer. During all but these first few years in our history he continued as the treasurer. For most of the years his was the responsibility of the direction of the missionaries on the field.

The contagion of his missionary

sermons, articles, and letters was very largely responsible for the increase in offerings until last year a total of over \$150,000 was the amount of our foreign mission expenditure. During the 32 years that Dr. Bauman served as our treasurer he wrote checks for a total of over two million dollars.

Our beloved brother became the editor of the monthly magazine called "The Brethren Missionary." This was in 1917, and he continued to serve as editor with but little relief until the day of his passing. His ready pen and his fund of missionary information, coupled with his conviction that it was right that lost men and women should hear the Gospel, carried our Society through the lean years and did so very, very much to give foreign missions a place as one of the major interests of the Brethren Church.

Dr. Bauman had a unique position in relation to the fields of Argentina and French Equatorial Africa. He was the one chosen by the Board of Trustees to visit the Argentine field in 1922, spending 4 months there. With respect to the field in Africa, he was pastor of the First Brethren Church in Philadelphia when a young streetcar conductor, at the

close of an evening worship service, grasped his hand saying, "I have decided to be a Christian; I want to accept the Lord Jesus as my Saviour and to confess Him publicly." That young man was James Gribble, father of Mrs. Harold Dunning, and our pioneer missionary in French Equatorial Africa. One needs only to read "Undaunted Hope," the life of James Gribble, written by Dr. Florence Newberry Gribble, to see the frequency of the mention of Dr. Louis S. Bauman and to know of his great influence in the founding of the work. Dr. Bauman maintained a beautiful balance in his thinking with respect to our mission fields. He had a conviction that the Word teaches "the field is the world," but he also believed the Brethren Church should abundantly care for those parts of the world committed to her for evangelization.

To every missionary Dr. Bauman was as a spiritual father, inspiring, encouraging, advising, counseling—yes, and sometimes reprimanding, but doing it in such a way that the one reprimanded loved him the more for it. Testimonials published in this issue and written by the missionaries, as well as the personal

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*Dr. Bauman
drinking mate
at the Sickel
home in Argentina,
during his
visit to the South
American mission field.*



DR. L. S. BAUMAN AND BRETHREN THEOLOGICAL EDUCATION

By Dr. Herman A. Hoyt

Dean and Registrar, Grace Theological Seminary

No one will ever be able to compute accurately the contribution made by Dr. Louis S. Bauman to education in general and theological education in particular within the Brethren Church and outside until we reach that golden shore. This is the more remarkable, because like many another, within the providence of God, he was not privileged to enjoy many of its benefits in higher institutions of learning. It is therefore to his credit that what he was unable to acquire, he did everything within his power to provide for others. The writer is just one of the beneficiaries within the Brethren Church, and he will be eternally grateful for this heritage.

As far back as the writer can remember, the name of Dr. L. S. Bauman was associated with education within the Brethren Church. This runs back for more than 20 years. But from reliable sources it is correct to state that this close association with education goes back for more than 40 years. Almost from the beginning of his long ministry Dr. L. S. Bauman was associated in some way with Brethren education. And this intense interest and relation continued to the very day of his death. Though he is now with Christ awaiting the resurrection, the educational movements he helped to get under way will continue.

His Early Vision

Theological education within the Brethren Church from its inception was long in reaching the level of a theological seminary. Nothing more than a Bible department was ever maintained at Ashland College in the early years. By 1910 Dr. Bauman began to realize that something more was needed. His growing association with Bible teachers and educators outside the church more firmly established this conviction. Close association with Dr. R. A. Torrey and his colleagues in the foundation and early ministry of the Bible Institute of Los Angeles greatly enlarged his vision and gave new impetus to his ambition for the Brethren Church. But the general movement of thought within the

ministry and leadership of the Brethren Church was not yet ripe for any suggestions.

The influence of this man was therefore confined largely to personal relationships in the course of his ministry. In 1911 his great ministry on the west coast began and grew. As young men came within the orbit of his influence, they felt the power of this man's preaching and were fired with ambition to achieve in the field of Bible teaching. Seeking the counsel of Dr. Bauman on matters of further preparation, they were urged not only to sit under such men as Dr. R. A. Torrey in the Bible Institute, but they were urged to go beyond this and get theological education in some theological seminary, preferably a school like Xenia Theological Seminary, then located at Xenia, Ohio, and on whose faculty Dr. William G. Moorehead was serving.

Most notable of all the young men whom Dr. Bauman influenced in this direction, so far as education within the Brethren Church is concerned, was a young convert from Sunnyside, Wash., Alva J. McClain. Following his counsel, Alva J. McClain was destined to become the lifelong partner of Dr. Bauman in the effort to realize the vision of a thorough, competent, and fundamental theological education for Brethren ministers and missionaries.

Triumphs and Enlarging Vision

In a singular fashion God laid His hand of blessing upon Dr. Bauman's ministry, not only in Long Beach, but throughout the entire Brethren denomination. It was not long until he was elected by his district to the board of trustees of Ashland College. Besides helping to raise funds to assist the college, he did what he could to resist the liberal theological tendencies of that institution. And believing that something could be done to enhance the value of Ashland College as an educational factor in the Brethren Church, he influenced any number of young men to take their collegiate training there. Among these were Homer A. Kent, Sr., Floyd Taber, Miles Taber,

his own son, Paul, and many others.

Gradually a new era of resistance against liberal trends in church and college began to arise within the church. This was crystallized in 1921 with the writing and adoption of the Message of the Brethren Ministry. The influence of this statement of faith over a period of years provided a background for the proposal of starting a theological seminary. The first move in that direction was the bringing of Rev. Alva J. McClain from the West and placing him on the faculty of Ashland College in 1926. By this time Dr. McClain had finished theological seminary and college, and had served for some years as a successful pastor in Philadelphia, where he also taught in the Philadelphia School of the Bible.

Though 2 years of ministry at Ashland College convinced Prof. McClain and Dr. Bauman that nothing was to be achieved at that time, they did not give up hope. Returning to the west coast in the fall of 1927, Dr. Alva J. McClain spent 2 years teaching at the Los Angeles Bible Institute and in close touch with the expanding work of Dr. Bauman in Long Beach. In 1929-30, while giving full time to the ministry of education in the First Brethren Church of Long Beach under the direction of Dr. Bauman, it was decided to start a standard theological seminary in the Brethren Church with its headquarters in the First Brethren Church of Long Beach.

Realization of Vision

It was this decision that moved the board of trustees of Ashland College to use what moral pressure they could to encourage Dr. Bauman and Dr. McClain to start the school in Ashland in the fall of 1930. Much against their will, they yielded to this pressure and the school was started, headed up by Dr. McClain. Had it not been for the presence of Dr. Bauman on the board of trustees and his constant encouragement, the venture would have been abandoned early. But gradually young men came under the ministry of this new school, profited by its teaching, and

went out into the pastorate to perform successfully the task for which they had been prepared.

Not only was this new theological seminary adequately preparing men for the ministry, and thus gaining favor with Brethren young men seeking such schooling, it was gaining favor with Brethren people across the nation. And what was even more important, the school was producing a spiritual atmosphere that was influencing seminary students, college students, and reaching out into the membership of the Brethren Church. It was therefore inevitable that clear theological teaching, and the separated life would raise up antagonism sooner or later among those who cared for neither. Underneath, the fires were smoldering at Ashland College, and they burst into flame in the year 1935-36 during the first year of Dr. C. L. Anspach's presidency of Ashland College.

The forces opposing purity of doctrine and life in the Brethren Church had not up to this point found a competent leader. But with the coming of Dr. Anspach, and under his direction in the meeting of the board of trustees in the spring of 1936, the enemies of the new school expressed their attitudes by decreeing a double standard of conduct for Ashland College and Seminary. The student body and faculty of the seminary were permitted to adhere to principles of strict separation, while the faculty and student body of the college were not compelled to follow this strict code. This proved quite inconsistent, and was destined to produce difficulty later.

It was this situation that led Dr. Louis S. Bauman and Dr. Charles H. Ashman to resign from the board of trustees of the college in protest. Throughout the ensuing year the battle raged by written and spoken word and in meeting after meeting. It became quite clear that Dr. Anspach and his associates intended to wrest Ashland College from close association with the Brethren Church and its intended purpose. In the board meeting of 1937 the crisis was reached. By action of the board of trustees of Ashland College the privilege to elect trustees was withdrawn, so that no longer could the Brethren Church have any final voice in its operation. The board was then ready for its most desperate move, the dismissal of two fac-



Dr. Bauman on the steps of the First Brethren Church, Long Beach (August 1950).

ulty members from the recently organized seminary, among whom was the dean, Dr. McClain. At that time the student body had reached a total of 24, more than had ever been in preparation for the Brethren ministry at any one time in all of its 50 years of existence. And the seemingly realized vision for a theological seminary was blasted, or, at least, appeared to be.

The Grand Climax

At the time of this notorious board meeting in Ashland, many other leaders of the church were present, and all of them at the earnest invitation of the late Dr. J. C. Beal assembled at his home for prayer. Assembling with this group were many of the students, who under the leadership of Rev. Kenneth Ashman, then student body president, had withdrawn from the seminary to the number of 22. At this prayer meet-

ing, and the one held on the following evening in June 1937, God led definitely to the laying of plans for a new theological seminary which would be owned and controlled by the Brethren people, and where these could be saved for ministry within the Brethren Church. As though it were yesterday, I can see him yet. When this decision was reached, Dr. L. S. Bauman produced his checkbook and began to write. When finished, with a smile of satisfaction and with the vision of a prophet, he declared that he wished to be the first donor to this new institution.

When the organization of Grace Seminary was completed, Dr. Bauman was a member of the corporation and a member of the board of trustees. He was also a member of the executive committee from the very beginning of the school, serving for 5 or 6 years as the president of the board, and was finally made an honorary member of the executive committee with permanent tenure.

Along with his executive relation to Grace Theological Seminary, there was a living and vital relation that cannot be forgotten by those who know intimately the fortunes of the school. Humanly speaking, perhaps no one had more to do with the support of the school than Dr. L. S. Bauman. He did everything within his power to raise the funds, without which this school could not have continued to exist in its early days. His ministry as Bible lecturer and counselor contributed to the program of the school. And at the time of his departure, his ambition to see the school some day occupy its own building was just about to be realized. He would doubtless have been the dedication speaker had he lived up until that occasion, an honor which he justly deserved. He lived to see his own son become a member of the faculty and the executive vice-president.

He delighted to see Grace Seminary grow through the years and its student body finally reach a grand total of 170. If the saints in glory have any knowledge of the course of events here in the earth, then it will be an ever increasing joy to him to see the growing realization of his vision in an ever increasing student body, and an ever enlarging stream of trained men and women go forth to herald the blessed Gospel that was his delight to preach through more than 50 years of ministry.

MAN OF BALANCE

By Miles Taber

Editor and Business Manager of the Brethren Missionary Herald

It is characteristic of small men that they see only one side of a situation. When they grasp a truth, or espouse a cause, they become blind to other facts that are equally true and other causes that are no less significant. We all have a tendency to become lopsided, to go off on a tangent.

To an unusual degree Dr. Louis S. Bauman overcame this tendency. There was a delicate balance about him that is worthy of imitation. Let us note a few examples.

A case in point was his attitude toward the denomination to which he belonged, the Brethren Church. He was loyal to his church and to its distinctive message when that loyalty cost him dearly. He never compromised or even soft-pedaled that message even though it was sometimes very unpopular. For example, he was as outspoken against the Christian's participation in warfare when the nation was at war as he was in peacetime. And when he learned that some of his brethren were beginning to "wink" at this doctrine of nonresistance he took his stand once more in the editorial, "I Am Concerned!" (Dec. 3, 1949).

Yes, Dr. Bauman was loyal to his church and what it stands for. But the remarkable thing in his case was that he could also see the good in other Christian people outside his own denomination, could minister among them, and enjoy fellowship with them. No minister in the Brethren Church has been so widely used outside the denomination.

When small men are loyal to a church or other institution they cannot see anything good beyond its borders. When others find fellowship outside their own church they immediately want to sacrifice and forsake all their own distinctive beliefs. But Dr. Bauman was a man of balance: he was uncompromising in his stand for what he believed, yet he did not limit his fellowship to those who agreed with him in all the details.

Another example of this trait is seen in his attitude toward his friends. Many will testify as to his loyalty to his friends, and how much his friendship meant to them. Yet all who have seen him in action on a conference floor know that he never hesitated to oppose his closest friend when he felt that a principle was at stake.

Here again we note his stature. Small men will be "loyal" to their friends by favoring them unjustly. Or they will stand for the truth, and stand alone because they are narrow and unfriendly. How well Dr. Bauman exemplified that fine balance of friendship and principle!

The field of formal education presents another example of this characteristic. Dr. Bauman did not have the advantage of college and seminary training—not even Bible institute. Yet he achieved success as a writer, pastor, evangelist, and prophetic Bible teacher. He built the largest Brethren church in America. He was a "self-made" man as much as anyone can be. Yet he encouraged scores of young people to train thoroughly for Christian work. He was a trustee of Ashland College, and later president of the Board of Grace Seminary. And he initiated the day-school movement in the Brethren Church. Lesser men who have achieved a measure of success without formal education belittle the need for such training. Or, having the education, they despise those who have not. Again, what an example of balance we have in L. S. Bauman.

This fine balance is seen in the matter of doctrine, too. Take, for instance, the controversy over grace and works. Commenting on Ephesians 2:8-10 he wrote: "If salvation is by obedience (which is only another name for 'works'), then salvation is of works, and it is 'of ourselves.' And that would be to deny the plain statement of the Word of God" (Brethren Evangelist, Sept. 3, 1938). But later in the same editorial he adds, "Now, we will go a step farther and affirm that we do

not believe that there is a single preacher in our Brethren denomination that does not believe that when a man is saved—"born again"—he gives the evidence of his salvation in a life that is obedient to the will of God as expressed in the commandments of his Lord and Saviour Jesus Christ."

Dr. Bauman rejoiced in the salvation that comes "not of works," but he rightly resented the charge of antinomianism. In the Brethren Evangelist of September 2, 1939, he wrote, "An antinomian is 'One holding that faith 'frees the Christian from the obligations of the moral law.' Now, it is sheer nonsense to say that a single preacher in the Brethren Church believes that sort of a thing! We have never heard of a Brethren preacher in the 50 years that we have been a member of it that did not continually preach the moral law of God, and the obligations resting upon us all to observe it."

Some men want to earn their salvation by works. Others want to free the Christian from the obligations of the moral law. But what balance Dr. Bauman showed in his writings!

There are many other examples in his life of this splendid characteristic. We mention only one more in closing: his interest in so many phases of the Lord's work. Other men may get interested in one branch of the work, and convince themselves that it is more important than all the others combined. But not Dr. Bauman. Many might say that his primary interest was Foreign Missions. But he was an enthusiastic supporter of Home Missions, too, and we have already noted his interest in Christian education. Evangelists and Bible teachers sometimes show little appreciation for each other. But he succeeded in both fields. And he was a prolific writer, a radio preacher, and an omnivorous reader. He traveled by land, sea, and air. He was loved by young and old alike.

Truly, he was a man of balance.

A Trophy of Grace From Dr. Bauman's Ministry

By Dr. Paul R. Bauman

Executive Vice-President, Grace Theological Seminary

During the last few years of my father's life he was urged by many who knew him to put into print some of the outstanding experiences of conversion he had witnessed during his long and useful ministry. Mr. Barbour, president of the Fleming H. Revell Company, publishers of two of his books on Bible prophecy, had likewise urged him to do the same. It had been my father's plan to set down some of these experiences, particularly some which had occurred during his earlier ministry when he had been engaged in evangelistic work. Some of us deeply regret the fact that his pen was stilled by death before this was possible. That given here must be related second-hand, as I recall having heard it again and again since I was a boy. I trust it will make something of the impression upon those who read it now that it did on me as a lad. If so, it will not have been written in vain.

Many years ago, when my father was pastor of the First Brethren Church of Philadelphia, one of its members, Jacob C. Cassel, asked him to call on a man by the name of Albert Tice. He was described as "a desperate case," and Mr. Cassel said that he had dealt with the man at some length, but to no avail. The young pastor took the directions and found that they led him into one of the shabbiest sections of the city. Having finally located the tenement house, he ascended several flights of rickety stairs and then somewhat hesitatingly knocked at the door of a small apartment. A weak voice called, "Come in," and what he saw as he entered was shocking to a young man who until then had known so little about the awful conditions of city slums with their filthy tenement houses. The room was dark and cold, the floor was bare, and the only furniture consisted of an old table and a few wobbly chairs. A few cracked dishes, yellow with age, lay unwashed upon the table.

As the young pastor had entered, a bedraggled-looking young woman had hastily left the room. For a moment he thought he was alone,

but again the weak voice that he had heard before called, "Here I am—over here." It was not until then that he observed in the semidarkness a dirty, narrow bed pushed back in one corner, tight against the wall. Lying upon it, with his face turned toward the wall, was a man, terribly emaciated and clearly in the last stages of tuberculosis. The pastor walked over to the bed, drew up a chair, and sat down. Soon he was talking about the Lord, and the wasted man listened hungrily as he was told the plan of salvation for the first time in his life.

When the pastor finished, the poor man turned his head and with a look of despair said, "Mister, that's a wonderful story, but it's no good for a man like me. You don't know very much about me. I've been one of the worst sinners in the city of Philadelphia. God could never save me! Why, I've broken every commandment God gave!" He then proceeded to relate a shocking story of a life of sin and crime which was staggering to a young minister, unused to the ways of a city, who up to that time did not even know that some of the forms of sin even existed which were mentioned by the man. The man had been a thief and a murderer. He had been a member of a crime ring that had engaged in murder for a price. Many victims had been killed, their bodies weighted down and sunk in the river. He had been a smuggler of dope and many had been put under the curse of that awful habit because of him.

Father said that he endeavored patiently to show the man that God's salvation included him, and he quoted from the many "whosoever" passages of the New Testament. He told him that even though his sins were scarlet, they could be as snow (Isa. 1:18) because of Christ's death for him on Calvary. But the poor man could only shake his head and say, "Sir, that sounds good, but it can never touch me; I'm too great a sinner; your story simply doesn't reach me! Wait a moment! You don't understand, for I haven't told you nearly all. Did you see the

woman who was here in this room when you came? Well, that woman is not my wife. My wife is living with a policeman in this city. The woman is not my wife, but those children out there with her are our children. I enticed that girl into the city with the promise of a job, intending to sell her, as I have sold many others, into a life of white slavery and sin. But when I got her here, I decided to keep her for myself. Oh, God could never save me! Salvation was not meant for a man like me! Why, man, if I could get off of this bed today and live the way I ought to live, and work a million years, maybe I could be saved. But that's not possible! No, it doesn't reach a man like me."

It was a sordid story of a life filled with awful sin, and as the man continued to relate it, Father said he found himself beginning to question also if God could reach down and touch a man in such an appalling condition. It proved to be one of the first great tests of his ministry. He was almost in despair and in desperation began to pray that God would somehow show this man that He could save to the uttermost.

Then suddenly he thought of the fourth chapter of Romans. Turning to it he read the chapter slowly, commenting and applying its message to Albert Tice as he went along. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the

Lord will not impute sin" (Rom. 4: 1-8).

As the meaning of imputation was explained to the man, Father used II Corinthians 5:21: "For he [God] hath made him [Christ] to be sin for us, [the One] who knew no sin; that we might be made the righteousness of God in him." Suddenly the man's face radiated the light of glory as he came to realize that salvation is not a thing which is in any way dependent upon the extent of a man's sin, but rather upon the sufficiency of God's grace—grace which was greater than all his sin. Right then and there he was gloriously saved, and Father soon left him sweetly trusting in the sure promise of God and a salvation by grace which gives all the glory to God.

The following Sunday morning, to the amazement of both the congregation and its pastor, after the service had begun the door was slowly pushed open, and down the aisle, leaning heavily upon a cane, walked Albert Tice. At the close of the service he stepped forward to make public his profession of faith in Jesus Christ as his own personal Saviour. At his confession he publicly requested baptism, and that very day he signified before men the burial of himself and all of his sins with Christ. He walked forth as one who was "raised to newness of life."

Sin, however, had taken its toll on the body of Albert Tice. Shortly after he was saved, Father arranged for him to enter a hospital, and almost immediately thereafter left to conduct evangelistic meetings. Several weeks later he returned, and the first thing one of his members said upon his return was: "Brother

Bauman, you will be interested to hear about the homegoing of Albert Tice. He lived just 6 weeks after he entered the hospital, but during that time he led 40 men in his own ward to know Jesus Christ as their Saviour! Every man in his hospital ward was saved before he went, and his homegoing was the most triumphant one I have ever known."

The wife, physically broken like her husband, was placed in a hospital, where she, too, died shortly thereafter, but not before she came to know the peace of the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). A sinful woman, who had been ashamed to go home on this earth, found welcome and rest in the Father's house. The nurse in charge informed my father that her departure, like that of her husband, had been a triumphant one.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

THE PASSION OF HIS LIFE

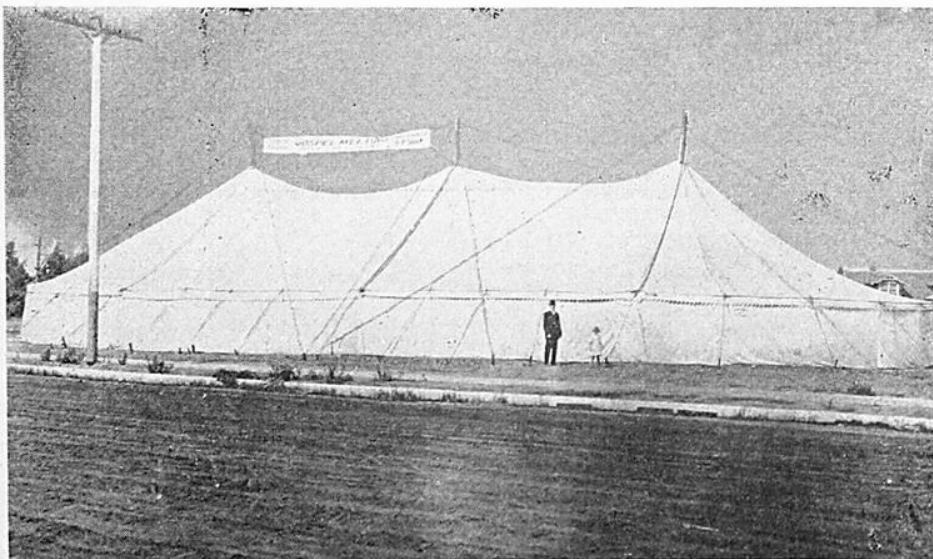
(Continued From Page 20)

letters received since his homegoing, have verified the above evaluation. Dr. Orville Jobson, in a recent letter, expressed the sentiment, I believe, of the entire missionary family when he said, "My last letter to Dr. Bauman was dated October 14, and in it I was led to tell him how much his life has meant to me."

Only those of us who have worked with Dr. Bauman through the years

could know the courageousness, yet the courtesy and sweetness of the man. When, in 1945, the writer became general secretary of the Society, and this only because the demands in the work of foreign missions were greater than Dr. Bauman could bear in addition to his busy pastorate, the cooperation was full and sweet. He was always such a busy man that one hesitated in going to his office and demanding of his valuable time. But when I went and he knew that I was desiring to see him I would hear his cheery call, "Come on in, Brother Barnard, you know you are always welcome here." Such was his graciousness! During my years in the pastorate, even before becoming general secretary, I can testify with the many others as to the refreshment and encouragement that came with Dr. Bauman's letters. Few, if any, have been gifted with the ability to write letters with the grace, sweetness, dignity, clearness, and certain encouragement that was the ability of Dr. Bauman.

I believe, therefore, that it will not be inappropriate for me to conclude this article as I began it, saying, "The passion of Dr. Bauman's life was foreign missions." We miss him so! None of us can fill his place, and yet our duty is clear, just as he would have it, that we shall carry on in this greatest of all commissions—the commission to get the Gospel of life in Christ out to the dying world. I know I speak for the missionaries, for the Board of Trustees, and for all members of the Foreign Missionary Society of the Brethren Church in saying, "We accept this challenge; we will carry on."



The evangelistic tent at Tenth and Walnut Streets in Long Beach, Calif., in which the First Brethren Church (Fifth and Cherry) was started by

Dr. L. S. Bauman.

THE PLACE OF DR. LOUIS S. BAUMAN IN THE HISTORY OF THE BRETHREN CHURCH

By Dr. Alva J. McClain

President, Grace Theological Seminary

As the material for this Memorial Number of the Herald is being prepared, the Brethren Church is in its 68th year as a denominational entity, and hence it may be noted that the 75 years of the late Louis S. Bauman's life overlap the entire history of his church to the date of his departure to be with Christ. But more important still, his life was intimately related to the church from its beginning to the end.

With the first regular issue of the Christian Family Companion on January 3, 1865, its editor and publisher, H. R. Holsinger, had precipitated the period of prolonged controversy which finally resulted in the founding of the Brethren Church in 1882. In about the middle of this exciting period, Louis S. Bauman was born at Nora Springs, Iowa, November 13, 1875, into a home deeply involved in the so-called "Progressive Movement" within the body then known as the German Baptist Church or "Dunkards." His father, Elder W. J. H. Bauman, had been an enthusiastic agitator for the progressive movement from its inception—writing, talking, and preaching on its behalf—so that its issues and slogans were household words in the home where the son was reared.

In 1879 the family moved to Morrill, Kans., where at the age of 13 Louis united with the church during an evangelistic meeting conducted by his father. His public school education was completed at Lawrence, Kans., and at the age of only 17, July 2, 1893, he preached his first sermon at Morrill, using the text in Psalms 108:1, "O God, my heart is fixed," an appropriate characterization of his long ministry extending over 58 years during which it can be said in truth that there was never the slightest deviation from that Christian faith of which he loved to speak as "the faith once for all delivered unto the saints."

He began his ministry in charge of the Pony Creek church, near Morrill, and was ordained on August 4, 1894. The officiating ministers were probably John Burnworth and J. D. McFadden, but this is not certain.

In April 1895 he was called as pastor at Auburn, Ill. While here he also had charge of the work at Cornell. Besides his pastoral activities in these places he acted as a teacher in the local public schools. Late in 1897 he was called to the pastorate in the Roann and Mexico churches in Indiana, where his preaching brought about 100 new members into the Brethren Church during his first 2 years. On the outside he was also



holding evangelistic meetings in Ohio, Indiana, and Kansas churches with fruitful results. Holsinger's History of the Brethren Church, being written about this time, notes concerning Louis S. Bauman, "*His peculiar calling is the evangelistic field.*" It was during this period that he was married to Mary Wageman, a talented young woman he had evidently known during his high school days at Lawrence, Kans. Of this union three children were born: Glenn, Iva, and Paul, of whom only the last is living—Dr. Paul R. Bauman, vice-president and professor in Grace Theological Seminary.

For the factual material above, I am indebted largely to Holsinger's History of the Brethren Church (pp. 643-646). Of Bro. Louis S. Bauman's life and ministry during the years

1900 to 1910, I am unable to write in detail because there has not been sufficient time to secure accurate information. However, it was about 1900 that he was called to the First Brethren Church of Philadelphia, a place of peculiar influence and importance in the denomination. In his congregation were the two Cas-sel brothers, Jacob and Henry, whose missionary zeal had been kindled by contact with such men as A. B. Simpson and W. E. Blackstone. It was during these years that he heard at Winona Lake the scholarly William G. Moorehead, president of Xenia Seminary, James M. Gray, of the Moody Bible Institute, and the great evangelists, Torrey and Chapman. He read their writings, and began to build up a fine library of his own. He had always been a man of unquestioned faith in the Book, but during the years at Philadelphia he came to see more clearly the great missionary message of the Book. At the same time his interest in the prophetic element of the Book was deepened and clarified, an interest which bore fruit richly in later years, leading some to speak of him as the outstanding prophetic teacher of his day.

I do not know just when he gave up his ministry at Philadelphia, but it was during the latter part of the period of 1900-1910 that he became a field representative of the Foreign Missionary Society and also engaged in evangelistic work. It was during this period that he lost by death his son, Glenn, and later his wife, losses which tried his faith sorely, but under God became experiences which gave him that victorious assurance which helped him to bring comfort to many others in like circumstances.

Late in 1911 Brother Bauman came to Sunnyside, Wash., to lead the Brethren church there in an evangelistic meeting, his first in the far West, as I recall. It was an amazing effort, resulting in so many conversions that within the space of 3 weeks the Brethren church became the leading church of a community filled with various churches. He returned in 1912 for another meet-

ing, and the total ingathering for the two meetings was 245 souls, very many of them men. I have personal reasons for remembering these meetings, for it was in the first one in 1911 that Mrs. McClain and I believed on the Lord Jesus Christ for salvation. To this very hour I can remember some of the sermons he preached, the tremendous power of the Spirit in his appeals to the unsaved, and the depths to which the entire town and community were stirred. One striking thing was the almost complete absence of that excessive emotion which so often accompanies great revivals. Instead of playing upon the emotions merely, the speaker sought to *convince* men that the Bible was true and therefore men should believe in the Saviour it proclaimed.

During his first evangelistic meeting at Sunnyside he met the fine young Christian woman, Miss Retta Virginia Stover, who became his wife at the close of his second meeting the following year (1912), and who gave to his two children all the love and care of a real mother. Mrs. McClain and I were present at the marriage ceremony which was performed by the pastor of the Sunnyside church, Dr. W. S. Bell. I do not think there could have been a happier union. The somewhat turbulent spirit of his early years was balanced and mellowed by that calm and undisturbed demeanor of the bride he took upon that happy occasion.

From his first meeting in Sunnyside, Wash., Brother Bauman went to southern California, where in 1912 he held the tent meeting in Long Beach which resulted in the founding of the great church at Fifth and Cherry and his call there to be the pastor, a remarkable relationship which was to last for 36 years and to witness the building of a congregation without parallel in the history of the church in America.

His final days, 1948-50, were spent as pastor of the First Brethren Church in Washington, D. C., where in the shadow of the Library of Congress he hoped to complete the two writing projects to which he had set his hand and for which he was better fitted than any other living member of the church, namely, a history of the Foreign Missionary Society and a history of the Brethren Church. He had done considerable research for both, and had prepared about 60 pages of the first, when very suddenly in the good providence of God

he came to the end of the journey. I have no doubt that the Lord spoke to him, as He had spoken to Daniel once in the book greatly loved by Brother Bauman throughout his life, saying, "Thou shalt rest and stand in thy lot at the end of the days."

It would be almost impossible to exaggerate the profound influence exerted by Louis S. Bauman upon the Brethren Church. Almost everything worth while in the church bears the imprint of his hand in some degree. In the national organization of the church his voice, although not always heeded, carried great weight and came to be almost universally respected. As one man remarked several years ago, a man who often found himself opposed to opinions expressed by Brother Bauman,



Mrs. Retta Virginia Bauman

"Through the years I have known him, on questions of major importance to the church, I have found him to be generally right."

In the realm of foreign missions, it is probably not too much to say that humanly speaking had it not been for his powerful voice and pen, backed by the gifts of the churches he pastored, there would have been no such missionary activities as the church now enjoys. Yet in his vast enthusiasm for foreign missions, he never forgot that without an increase in the number of healthy home churches there could be no advances on the foreign field. In the work of evangelism he was one of the pioneers of the church, not only advocating the cause of evangelism, but personally doing the work both of a pastor and an evangelist.

His interest in work among young

people is well known, and probably no minister in the Brethren Church ever fired so many young men and women with a desire to give their lives in full-time service. The first society of Mary and Martha was founded in Philadelphia during his pastorate there, under the direction of his wife.

His influence in the field of Brethren education is dealt with by Dr. Herman A. Hoyt elsewhere in this issue of the Herald more fully. Although self-educated beyond what he had received in the public schools, Brother Bauman was an educated man in the truest sense of that term. He could think more clearly, write more trenchantly, and speak more forcefully, than many a man with university degrees. No one supported the cause of higher education in the church with more enthusiasm than he, but it was always tempered by an unqualified insistence that such education must be *Christian* to the core. It is worthy of note here that Ashland College, a school which had frequently been the object of his frank criticism for its liberal tendencies, recognized his stature as a pastor and leader in the Brethren Church by voting him the honorary degree, Doctor of Divinity, conferred in absentia.

This brief account of his life and ministry would be incomplete without some mention of his ministry beyond the limits of the Brethren Church. Through his remarkable work in building the great church in Long Beach, he came to be known very widely. Outstanding teachers and scholars from all over the world spoke from his pulpit, and he in turn became a much-sought-after speaker in Bible conferences of importance and interdenominational in character. Through this ministry, and also by his prophetic writings in magazines such as the Sunday School Times and the King's Business, his fame as a teacher and speaker became world-wide. The well-known firm of Fleming H. Revell published one of his books on prophecy and urged him to write others. He was invited to become a member of various boards and organizations interdenominational in scope. It is probably true that no minister in any of the Brethren denominational groups of this country carried the name "Brethren" so far and wide. Literally thousands of people came to know that there was a "Brethren Church" because they

had heard Louis S. Bauman or read his writings.

And this leads me to say that in spite of his wide popularity outside his own denomination, I know of no instance where he ever compromised in his staunch loyalty to his church which was small and not well known. He was always proud of his denomination. Some of us know of the great temptation, and often pressure, he faced at times in his ministry at Long Beach. Letting down the bars of his church just a little, perhaps in the matter of *trine* action in immersion or in the washing of the saints' feet, at a certain time might have doubled his membership and brought into his congregation men of wealth and great influence. Other lesser men might have yielded to the temptation, as a few did in other places. But Brother Bauman never did. Knowing him intimately, it is my considered judgment that in such matters there was actually little or no temptation to him. He knew the faith to which he had committed himself long before, and did not concern himself greatly with possible results, whether large or small. No man ever enjoyed more the thrill of speaking to audiences composed of thousands of people, but mere "bigness" did not mean much to him. He was willing at any time to stand as Athanasius once stood — "contra mundum."

He was the center of many battles within his own denomination. Sometimes he was wrong, but more often he was on the right side. One man put the matter very accurately, a man who did not like him very well, suggesting that in the major issues of the church he was generally right, and that when he was wrong the matter was not, as a rule, of great consequence. But his finest characteristic was that his battles were always fought on the ground of principle. For those who remember the years that are past, it is scarcely necessary to say that on the ground of principle Brother Bauman never hesitated to oppose his closest friends or side with his worst enemies. This characteristic was somewhat disconcerting at times to those who were in the habit of siding with their friends, whether right or wrong, but it was an attitude which won him the deep respect of men who were most deeply opposed to him in the conflicts of the church. I recall an outstanding instance many years ago, when on the floor of the General

Conference he was engaged in a notable battle with two of his perennial antagonists who held critical views of the Bible. During the sharp exchange of argument, a man rose to question shamefully the motives of Dr. Bauman. And I shall never forget how that instantly both his antagonists leaped to their feet to defend him against the unfair charge.

Brother Bauman had a deep feeling for the rule of fairness and justice. He despised all plotting in a corner, feeling so confident that truth could prevail, if only given a chance, that he was impatient with what some men call "strategical planning." He felt that truth and right should be so clear to all men of good will that they should be ready to fight for these things at any time and under all circumstances without bothering about ecclesiastical strategy. And along with this he had an unwavering faith in the *power* of truth and justice. Truth and right would prevail, he felt, if the issues were made known to the members of the church. More than once in the early years of his ministry, his opponents were thrown into confusion by his unpredictable insistence that vital issues should be brought directly to the lay delegates on the floor of conference.

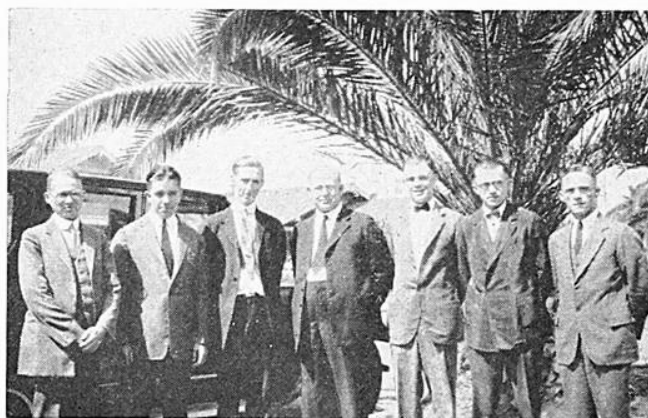
He had great ability as a skilled controversialist. It was his pen that wrote many of the articles and pamphlets in the crucial battles for the faith in his denomination. And outside the church he did not hesitate to engage the common foe, regardless of ability or importance. For years in Long Beach he carried on a theological duel with the leading modernist preacher of that city. If the local newspaper reported a sermon by Dr. _____ on "The Mistakes of Moses," Brother Bauman would be in the paper the next week

with a sermon on "The Mistakes of Dr. _____."

In public and extemporaneous debate he was a master. No matter how great the confusion, when others lost their heads, he was never disturbed by minor things which distract the ordinary person. In the thick of the battle he was able to shut out all these distractions and concentrate on the important issue at hand. This unusual ability of his to think quickly and clearly "on his feet" would have made him a great trial lawyer had he chosen that profession. Most of us can think of the smart things after the battle is over, but its turmoil actually seemed to stimulate Brother Bauman to his clearest and most fruitful thought. He once engaged Bishop Bromley Oxnam in a sharp exchange out of which Oxnam got decidedly the worst of the argument. As in the case of Martin Luther, the foes of the Christian faith, acquainted with his ability, learned to leave him alone.

Yet with all his readiness to do battle for the faith, no man in the church had a greater heart nor could be more generous to those who were his foes. I recall the instance of a missionary many years ago (not now in the church) who made a bitter attack upon Brother Bauman before the Foreign Board, an attack which he deeply resented. During the discussion the missionary happened to refer to the hardships of the missionary life, and instantly Brother Bauman had his arms about the missionary in a reconciliation which utterly blotted out the injury. Our missionaries now on the field could tell much about his great Christian heart. What letters he could write! If he had to write something which might wound, he could also bind up

(Continued on Page 31)



Dr. Bauman and some of his "boys" in Long Beach—Percy Yett, Miles Taber, Alan Pearce, Dr. Bauman, Herbert Tay, Homer Kent, Alva McClain.

MEMORIAL TRIBUTES

From Non-Brethren Sources

By Dr. J. Palmer Muntz

Director, Winona Lake Bible Conference

When Dr. Louis S. Bauman, greatly beloved servant of the Lord, passed into the immediate presence of his Master, many hearts here below were filled with sorrow at his homegoing and well they might, for he was indeed a prince in Israel. It is true he had finished his active ministry on earth and been promoted to glory, but how he is missed!

What a loyal and faithful friend he was, what a choice brother, what an ambassador for Christ! He ever walked worthy of his high calling. He was a gracious, truly Christlike man; gentle and kindly, yet one of the most valiant defenders of the faith who ever drew breath. He had strong convictions, was sturdy in their defense, and would brook no disloyalty to God or His holy Word. His ministry was with no uncertain sound. All who heard him knew that whatever the so-called wise of this world might think, he, at least, gripped the Word of God with the stalwartness of a sterling faith. He was no weakling. He knew what and whom he believed. Doubts never entered the hemisphere of his unshakeable confidence. The ringing assurance of his voice expressed the genuineness of his faith. How many of us have heard him tell the story of "It's in the Book—what are you going to do about it?"

His preaching was always fresh and vigorous, coming in power, the power of the Holy Spirit. He preached, not as one who saw his visible audience, but rather as one consciously in the presence of his Lord. He was a tower of strength but a tower which leaned all its weight on the One who alone can sustain.

It is utterly impossible to estimate the extent of his ministry. Multiplied thousands all over the continent have good reason to thank God for the guidance and understanding of the Word which he gave to them.

It goes without saying that Dr.

Bauman was one of our popular as well as most helpful Winona Lake speakers. Crowds always attended his ministry for they were blessed by his keen insight into Scripture truth. As an expositor, few have gone deeper into the riches of God's Word or been more tireless or effective in its proclamation. He was divinely taught and remarkably gifted in bringing out precious truths for the edification of others.

The hope of the return of his Lord was a beacon light ever before him. Whether one saw him on the conference platform or in a small circle of special friends, he was so obviously and naturally a man to whom Christ was all in all and who lived his faith, living as though moment by moment he expected to see his Saviour face to face.

He was one on whom I, as conference director, counted year after year. When circumstances made it impossible for him to participate, as was the case last summer, he was greatly missed. It is difficult for us fully to realize, because we are still so close to the time of his departure, how great a loss we have sustained.

I would like also to pay special tribute to his deep interest in our American Association for Jewish Evangelism, for when it came into existence he was one of the very first to give hearty endorsement and accept membership on our national advisory council. Even more than others, he had a thorough understanding of its background and the necessity for its formation, and so backed it to the limit. That was characteristic of him. It would have been much more difficult during those formative years of the work without his unfailing confidence, clear guidance, and wholehearted support in every way. That continuing counsel proved increasingly valuable through the years.

One indication of the greatness of his character was the way he remembered little things. Some years ago he was speaking at a Bible conference in the church of which I am pastor during the week in which his birthday occurred. We had a little

celebration to cheer him because he had to be away from home on that day. He never forgot it and often referred to it. Many men would have never given it another thought, but not Louis Bauman!

To me he was not only a close and valued friend, but one who was tried, true, and loyal. I shall miss the cheery radiance of his smile and greeting, but the sincere mutual affection which was ours is for time and eternity.

Thanks be unto God that we do not "sorrow as those who have no hope." Our loss is his gain, for "God is not the God of the dead but of the living." Our friend and coworker lives! "To depart and to be with Christ is far better." His work here completed, he has gone to serve the Lord in heavenly realms. We delight to think of the welcome which must have been his from his Master whose faithful steward he so long has been.

As we are constrained to recognize the consecration, integrity, and spiritual insight of this man of Bible vision whose life and ministry have borne such abundant fruit and abiding fruit, we know that surely his works "do follow him" and will constitute a constant memorial to the "work of faith, labor of love, and patience of hope" of a man who paid the full price that he "might finish his course with joy."

By Louis T. Talbot, D.D.

President, Bible Institute of Los Angeles

In the recent homegoing of Dr. Louis S. Bauman, the Church of Jesus Christ has lost one of its most valuable servants. Not only was he a Bible teacher with a rare insight into the Word of God, but he possessed an unusual gift for evaluating world events in the light of the prophetic Scriptures, and an outstanding ability to impart the truth. Certainly he was one of the men especially raised up by the Lord to alert believers of our times to the imminent return of the Lord Jesus Christ. As for the past year I have ministered in hundreds of churches along

the Pacific Coast, I have been impressed with the testimonies of great numbers of people who first learned of the Blessed Hope from Dr. Louis S. Bauman.

For years it was my good fortune to be closely associated with Dr. Bauman when he was pastor of the First Brethren Church in Long Beach and I was pastor of the Church of the Open Door in Los Angeles. I found him not only a faithful minister of the Word and a Christian gentleman, but also a brother beloved in the Lord, and a real friend. I sought his counsel on many occasions and found him as interested in my problems as in his own—a quality not often met with in these strenuous days. I shall miss him more than I can express.

What a royal welcome Brother Bauman must have received at the gates of the city! What a host of his contemporaries must have gathered about him joyfully! Above all, I am sure he received a hearty, "Well done," from the Lord of the Harvest whom he loved and served so faithfully. I shall cherish his memory all the days of my life and shall be glad for the time when I shall see him again in "the land that is fairer than day."

By Rev. A. B. Machlin

Field Secretary, American Association for Jewish Evangelism

Heaven is richer, but earth seems so much poorer, since the one we loved has gone to be "forever with the Lord." Our loss seems irreparable, but God lives and is too wise to err. Gone, but the sweet influence of this prince in Israel lives on for all time!

We dare not mourn when we think of his years of service and what was accomplished in the name of his Lord and Saviour. Let us rather praise God who raised him up in an hour of crisis for a mighty task.

The American Association for Jewish Evangelism has lost a great friend, a mighty voice has been silenced. How we shall miss him in our midst and his prophetic preaching on our Bible conference programs, for he has been an integral part of the Association from the very inception when he met with the first committee to establish this testimony to Israel.

The memorial we shall build must be more than beautiful architecture. If we catch the vision he held so dear, prayer will ascend, workers will present themselves for holy ministry, and God will open the windows of heaven and pour out His own blessing upon Jew, gentile, and the church of Jesus Christ!

By Harold C. Etter

Christian Leprosy Mission

Dr. Bauman was a noble champion and gifted expositor of the Word of God. His capable leadership was mingled with an inimitable kindness and spiritual grace which endeared him to his associates in the Lord's work and those who counted it a privilege to be among his personal friends. Earth is impoverished but heaven is enriched by his homegoing.

By Dr. William Culbertson

President, Moody Bible Institute

Moody Bible Institute family sorrows with you in your loss. We

thank God for the life and ministry of Dr. Bauman and rejoice that he now knows the fullness of joy in the presence of the Saviour and Lord whom he loved so deeply and served so well. We stand with you in prayer.

A FEW TELEGRAMS FROM NON-BRETHREN LEADERS

Praying for you in these hours of sorrow. Your father will always be remembered by thousands as a great man of God. I Thessalonians 4:13-18.—*Robert A. Cook, President, Youth for Christ International.*

We are greatly shocked at the sad news. You have our deepest sympathy.—*Freddie and Esther Gaskin Williams, Eureka Jubilee Singers.*

The entire Bible Institute of Los Angeles family learns with deep regret of the homegoing of our dear friend, Louis S. Bauman. We praise God, however, for the lasting impressions of this man of God upon our students and upon the readers of the King's Business magazine. Surely he was one of God's great prophets of this age, who has kept the faith. May the God of all grace comfort your sorrowing hearts. This parting is but for a time. God will soon bring us all together again.—*Louis T. Talbot, President, Bible Institute of Los Angeles.*

Word of the passing of your father brought shock to all of us. We rejoice to think of all that has opened to his vision. Our hearts grieve with you and for you at our loss. May the God of all grace flood your heart with a deeper peace and joy even in this hour of sorrow.—*The Faculty, the Bible Institute of Los Angeles.*

May God comfort your heart in this hour of sorrow and make heaven that much dearer.—*Mr. and Mrs. Arthur McKee, Winona Lake Christian Assembly.*

It is with a sense of real personal loss that we learned of the homegoing of Dr. Bauman. His has been a long and fruitful ministry, and we know he had a glorious entrance into the presence of his Lord. He will be greatly missed as a member of the board of organizers of the Gospel Broadcasting Association. Our hearts go out to you in sincerest sympathy and we pray that the God



Dr. and Mrs.
Bauman at the
National Fellowship
meeting in
Long Beach,
August 1950.

of all comfort shall sustain you in your hour of sorrow.—Charles E. Fuller, *Old Fashioned Revival Hour*.

Word of Dr. Bauman's passing comes as a source of sincere regret at loss of valued help of our ICLM board president and loving associate in the Lord's work. Nevertheless, there is joy at his victorious home-going. Philippians 2:16-18.—*International Christian Leprosy Mission*, by Harold C. Etter, General Director.

Deeply moved by word about homegoing of your husband and father. Our hearts are with you, and we pray that comfort of the Spirit and bright hope of reunion will dispel pain of parting and render us all thankful for your beloved's



long and rich life in the Master's service.—*American Association for Jewish Evangelism*, H. J. Appelman, A. B. Machlin, H. B. Centz.

It was with deepest regret that Laura and I learned of the home-going of your beloved husband whom I rejoiced in as my very choice friend. He will be missed immeasurably by us on the Winona Lake platform and in his every gracious and helpful counsel relative to our American Association for Jewish Evangelism, but most of all by you. May God's comfort and peace be yours in fullest measure.—*J. Palmer Muntz, Director, Winona Lake Bible Conference*.

THE PLACE OF DR. L. S. BAUMAN IN THE HISTORY OF THE CHURCH

(Continued From Page 28)

and pour the oil of healing in the wound. I hope that excerpts from some of his letters can be published some day.

It has often been asked how Brother Bauman was able to fire so many young men with a desire to enter the Christian ministry. As the first of a large number who went out from his Long Beach church, I can say that he was not in the habit of making long public appeals for ministerial recruits. But in his regular preaching he made us feel that here was the most important business in all the world. And this was no professional pose, something to be taken off when he stepped out of the pulpit. To Brother Bauman, preaching the Word of God was the most important business in the world. Still further, he had great faith in his "boys," as he called them. His pulpit was an important place, yet he never hesitated to hand it over to one of his "boys," trusting that by the grace of God he would adorn the opportunity. Our deepest regret is that more did not come to know him as we knew him and loved him for his great heart in the Lord.

MEMORIAL TRIBUTES FROM BRETHREN MISSIONARIES

(Continued From Page 17)

joining with us to see a turning to the Lord Jesus throughout all our churches both at home and on the foreign fields?

By Dr. Floyd Taber
Africa

Early in his ministry, Brother Bauman was pressing the claims of trine immersion on a Methodist pastor, arguing that it is simply literal obedience to the Great Commission. After listening patiently for some time, the Methodist brother interposed: "You may be right that this passage teaches a separate dip in the name of each person of the Trinity. But in any case there is something bigger in the verse—the command to go to the ends of the earth to make disciples among all nations. You obey the easy part of the command. Do you obey the hard part?"

Under God, this incident doubtless was a major factor in causing the Brethren Church to get a missionary

vision, and in making that vision grow ever brighter through the years.

The fact that Brother Bauman's conscience was pricked by this rebuke displays his outstanding characteristic: *he took the Bible seriously*. The minute you could show him that something was taught in the Bible, he was ready to believe it and do it, and trust God for the results.

Brother Bauman did not join with those who say certain things in the Bible are the fundamentals, the others are nonessential. His life motto could be stated: "These ye ought to have done, and not to have left the other undone."

The one great message of his life, which preaches louder and longer than his sermons, is this: "It's in the Book; what are you going to do about it?"

Cablegrams

On account of poor communications to and from the mission fields it was impossible for all the missionaries to respond personally by letter. But cablegrams were received from all three fields.

Africa

Missionaries and African Christians express deep appreciation of Dr. Bauman's long and generous service for the African field. Personal appreciation follows.—*Jobson*.

Brazil

Deepest sympathy; praying for you. John 14:1-6.—*Altigs, Millers*.

Argentina

Therefore Brethren comfort one another with these words.—*Field Council*.



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My Pulpit Program

(From Brethren Tidings, August 1905, Edited by Louis S. Bauman)

I will preach only what I believe to be true—Thy Word is truth.

I will preach only what I see and hear in my soul's vision of Christ—the vision is beautiful and good.

I will preach only what I feel is supremely important in the thought of Jesus—the time is short.

I will preach only of that which I have laid hold and found it able to bear me up—the Rock is strong.

I will preach only of that which touches the soul's eternity—one thing is needful. I am a specialist. I do not know enough of politics, sociology, science, literature, history, music, or art, to justify anyone in coming to hear me on those topics. I could not if I would.

I will preach only as one who expects soon to render an account for a most important trust—the night is about to give way before the morning glow of Eternity.

The purpose of this memorial number of the Missionary Herald has not been to praise a man. "Honor to whom honor is due"—but if Dr. Bauman were here he would be the first to say that he was only a sinner saved by grace.

The purpose of this number has been to present to the Brethren Church the challenge of an unfinished task. So before you lay this magazine aside, as just another magazine, will you do these three things?

1. *Thank God for Dr. Louis S. Bauman.*

2. *Ask the Lord, "What wilt thou have me to do?"*

3. *Dedicate yourself anew to the Lord and His work, as your finest tribute to the life and ministry of Dr. Bauman.*

Finally, Brethren, "Let us run . . . the race."

WRITINGS OF DR. LOUIS S. BAUMAN

As in the Days of Noah—and Lot! (Three Radio Addresses)20
The Faith Once for All Delivered Unto the Saints—	
Paper35
Cloth60
Jesus and the Social Gospel15
Philemon—An Exposition15
Russian Events in the Light of Bible Prophecy	1.25
Stranger Than Fiction, by Dr. Florence N. Gribble (Edited by Dr. Bauman)	2.00
The Time of Jacob's Trouble (Answering a Little German Jewish Girl's Question: "What Makes Folks Hate Us So?")40
Was Jesus Born on Christmas Day (and Should Christians Celebrate Christmas?)25

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